

THE
BAPTIST MAGAZINE.

NOVEMBER, 1833.

MEMOIR OF THE LATE REV. WILLIAM ANDERSON,

CLASSICAL AND MATHEMATICAL TUTOR IN THE
BAPTIST ACADEMY, BRISTOL.

[Concluded from page 450.]

MR. A. was eminently qualified for his situation at Bristol. He was endowed with an understanding which clearly and comprehensively saw through all objects presented to it, beyond most men. His strong memory enabled him to make all facts, opinions, reasonings, and systems, which he chose to possess, his own.

The general tenour of his conduct was remarkably consistent with that of his mind: he showed in all things right feeling, directed by great considerateness, judgment, and reflection. He never acted from mere impulse, of either a good or bad kind: it was by judgment that he was directed in all things. He seldom took exaggerated views of things, and seldom saw them feebly or obscurely; but was clear, accurate, and decided. This quality was his strength, and held a predominant sway over his other faculties. His imagination was, perhaps, never remarkable; yet he enjoyed elegant and powerful writings and conversation to a high degree. His critical powers were wonderfully acute; and were of the

greatest advantage to his pupils, in assisting them to form correct habits, both of thinking and speaking. His attainments and stores of mental furniture were amazing. The progress of the students in the different branches which he taught is a testimony, of no doubtful kind, of his classical and mathematical attainments. He possessed, also, a considerable acquaintance with the Greek and Roman fathers, and a surprising familiarity with systems of philosophy, mental, moral, political, and, in part, physical. If any false opinion, of any age, were spoken of, he was generally prepared, not only with an answer to the fallacy, but with what was *the precise answer*, addressed to the point. He had a great knowledge of literary history, and of criticism, both in the classics and in the Scriptures: nor was his acquaintance small with subjects even out of his particular vocation; such as politics, and political economy. It would be difficult to say what it was of which he was ignorant, becoming him to know.

Mr. A. took the most lively pleasure in society which furnished conversation. Soon after he went to reside in Bristol, Mr. Hall settled there; and with him, and other society that he found, he seemed to be just where he would be. The death of that great man was felt by him beyond any other loss which he had ever sustained.

His mind being essentially *critical*, with him conversation very frequently took the form of *debate*. He generally had clear views himself, and sometimes found that others had not. He pursued a subject with ardour, and sometimes with eagerness; and, from the animation of talking, the love he had for truth, speculative as well as practical, and the delight he took in the vigorous exercise of the understanding, he was somewhat impatient at any thing vague and inconsequential in reasoning. He would remark a contradiction or inappositeness to the matter in what was said, lay open the principle, detach all unnecessary considerations, strip off any gloss, expose a fallacy or latent sophism, with the greatest force, plainness, and even homeliness of expression. From this love of argument, Mr. A. perhaps sometimes inflicted a little pain on those who did not fully know him, or were less fond of debate than himself. They thought him wanting in urbanity, and fancied *themselves* assailed when it was only their *argument*; and—not considering that the structure of his mind was analytical and judging—they did not fully estimate that mental honesty which speaks plainly what is seen clearly, felt strongly, and meant well.

But Mr. A. was not deficient in true politeness. Although he did

not possess the flexibility and smaller graces of conversation, he was by no means inconsiderate of the feelings of any one; nor did he intentionally wound them; and, when he did, it gave him great pain. Those who were more familiar with him saw how much he had of kind feeling and friendliness, as well as of the higher qualities of the understanding, and appreciated his uncommonly strong sense and judgment, his great learning, his clear views, and power of vigorous reasoning, and the plainness, frankness, and manliness of his mind.

About May last he became somewhat unwell, and complained of considerable languor, which did not leave him, but was increased by an attack of the prevailing influenza. Although for some time his debility became more distressing, it did not excite in himself or in his friends any serious apprehensions. He had at times been ill in the same way, and he expected that the approaching vacation at the Academy would restore him. He did not relax in preparing the students for the examination; and, on becoming so unwell that he could not leave his house, he for several days saw the classes there, instead of at the academy. He did this for the last time on Tuesday, the 4th of June. The next day he was unable to sustain the exertion, and his friends became anxious respecting him; he had himself, however, no apprehensions of danger. His weakness continued to increase, and it became painful to him to speak. It was with great difficulty that he could, on Saturday, answer a few questions which it was necessary to put to him respecting the examination. From this extreme languor, little was said by him respecting the

state of his mind at that time. He had before stated that he felt happier in that illness than in any preceding one, but it was exceedingly little that his physical strength enabled him to say; and, while he was so painfully exhausted, it was impossible to speak to him at any length. The dying testimony of an experienced Christian must always be valuable to survivors; but, as furnishing additional consolation, in respect to the departing one, it was in this case little needed: he had for more than thirty years confided in the mercy of God, through the atonement of Jesus Christ; and had, habitually and faithfully, sought to know and serve him here, and to enjoy him for ever.

On Monday, the 10th, very little hope of recovery was left; on Tuesday morning this hope was still less. He became exceedingly weak, and, towards the afternoon, the symptoms of approaching dissolution appeared. He was free from pain; but breathed quickly and with difficulty; and at six o'clock he departed from this world.

It was found, on an investigation of the nature of his illness, that there was an abscess formed on the liver; and that the omentum was diseased. This last disease was supposed to have been of long continuance, and to have been the principal cause of his death. On Wednesday the 19th of June, the remains were interred in an enclosure behind Broadmead Meeting-house, in a vault made beside those of Mr. Hall and Dr. Ryland.

It was only those who intimately knew Mr. Anderson who were acquainted with his worth, or saw how much there was in him to be admired, respected, and imitated. His piety was sincere,

practical, and unpretending. He became a decided Christian, and "gave himself to the Lord, and to his people, according to the will of God," early in life; and his religious profession was never sullied by a single stain resting on his character. He was a man of uprightness and strict integrity, conscientious in things great and small, "abstaining from all appearance of evil." His regard for his fellow-beings was thoughtful and enlarged, and led to earnest action in his own particular calling; to the duties of which he always paid unremitting attention. "Work while it is called to day" seemed his motto. His studious habits did not make him shrink from public engagements, when he thought he might be useful. While at Dunstable, when he could command his time better than afterwards, he was ever ready to take part in the services of the association, and to further the interests of public societies. He felt greatly concerned for the propagation of religion, and always regarded its interests wherever he was. He contended that the want of piety was the great source of evil, and enforced its inculcation as the main and indispensable means of benefiting the world, whether for time or eternity. There was, however, no obtrusiveness in his efforts to do good; nor any display of the good he effected. His most particular friends, at a distance from him, only received a bare answer to their questions in reference to his success as a minister; and unless they questioned him they knew nothing. His character was remarkably free from every thing bordering on ostentation. The rich stores of his mind were brought forth only when called

for, and then measured out exactly in proportion to the immediate demand. He regretted in others a display of zeal for doing good when not accompanied with proportionate devotion and purity. The religion of such men, he would say, "seems all to project outwards." His own was eminently an inward principle, "the hidden man of the heart." It was founded on clear views of divine truth, and produced right sentiments and sincere obedience to God. Early in life he had read the Scriptures so closely, and had become so familiar with them, that when a student at Bristol he seldom used or needed a concordance, a Bible to which he had been long accustomed serving instead. In addition to the time spent in reading the Scriptures and in devotion, he employed a portion of the day in reading books of a devotional kind; and a friend, with whom he sometimes spent a week, has remarked that he used to bring Horne on the Psalms with him, or some book of a similar description. His devotional spirit was very apparent in his family and public prayers. These possessed a richness and fluency which did not belong to his compositions nor to his sermons, and indicated that he maintained secret and daily communion with God.

In friendship Mr. Anderson was warm-hearted and constant, to a degree which those who did not fully know him will scarcely credit. In his family he was kind and most considerate. His death was felt even by his servants, as if they had been bereaved of a father. His friends have lost in him a companion on whose principle and strength of mind they could always rely; and whose intercourse assisted them in the at-

tainment of truth, and stimulated them to useful action. To the academy, and to the denomination, through the academy, his loss, it is feared is irreparable.

H. R.

ON THE IMPORT OF ZECH. XIV. 1—5.

WHEN the city of Jerusalem is represented as an object from which the Jews flee, according to Zech. xiv. 2, 5, the term Jerusalem cannot mean the Jews themselves, nor yet the territory to which their flight is said to be directed. As, however, the first accessions of Gentiles to Jerusalem, Christians, were like sprigs of the wild olive-tree inserted into the good olive-tree; it is as much in character for the Christian church originally at Jerusalem to be called Jerusalem, as for Jews and proselytes residing there to be so denominated. Therefore, when we read, concerning John the Baptist at the Jordan, "Then went out to him JERUSALEM," we perceive that, wherever the Christian church may be, she likewise is JERUSALEM. Moreover, as places thus furnish a name for persons, so, by a re-action, a body of individuals may communicate to a new residence the name they derive from their *former* residence. Thus, as stated in the Hebrew of Gen. ii. 13, there was a Cush encompassed by the river Gihon; and that territory giving its name to those who migrated from thence, the emigrants, as we conceive, gave their name Cush to the land now called Ethiopia. We perceive, therefore, that when the main body of the Christian church was scattered over the Western Roman Empire, that vast extent of territory was Jerusalem, whatever number of Jews it might contain;

whilst the Greek Empire, or Byzantine territory, comprising the residue of the Christian church, and being to the east of the Western Roman Empire, was as the Mount of Olives on the east of Jerusalem. In this view the barbarous nations of the West, heathenizing as much of the church as they could with heathenized Christianity, are regarded as taking possession of the Holy City, according to the representation in Rev. xi. 2; where we read: "The Holy City shall the Gentiles tread under foot forty-two months."

Moreover, as by the preceding prophecy in Zech. xiii, the Jews are divided into three parts, two of which are "cut off and die," whilst one part only is "left," the Holy Spirit proceeds to subdivide this remaining third, in its earlier history, into two halves or two portions whose destinies are diverse, the proportion of numbers being as much out of the question as in the three-thirds already noticed in the Magazine for October. Thus, as some prophecies refer as exclusively to the Gentiles as if the Jews had no existence; so, in Zech. xiv, though not in Rev. vi, the Jews are regarded as the only proper inhabitants of "the Holy City trodden under foot by the Gentiles." For whilst, in Zech. xiv, Jerusalem is spoken of as "safely inhabited," the Gentiles are there represented either as perpetual absenters from Jerusalem, or as acceptable but distant worshippers repairing thither only once a year at the feast of tabernacles.

As, therefore, "the day of the Lord" means, as far as judgments are concerned, the day of Jehovah's retribution, we perceive that the Jews, and the Jews alone, are the sufferers intended

when the prophet says to Jerusalem, or Catholic countries comprising Jews: "Behold the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle." Zech. xiv. 1, 2.

With respect to the parties who are described as acting a hostile part towards Jerusalem, they are said to be "ALL NATIONS;" and of the harlot of Babylon it is said: "ALL NATIONS have drunk of the wine of the wrath of her fornication," Rev. xviii. 3. The phrase ALL NATIONS, therefore, does not necessarily suppose more than those secular powers that were in league with the papacy: and the chain of events predicted in Zech. xiv, compared with what has actually transpired, shows that the Catholic powers of Europe are the nations described as gathered against Jerusalem to battle. It is evident, too, that "the dividing of the spoil" predicted in the first verse is the result of "plundering the houses" spoken of in the second verse, one of the three evils named when Jehovah proceeds to particulars, and says: "The city shall be taken, the houses plundered, and the women ravished."

As to the first of these particulars, it may be observed that, inasmuch as the Jews in their scattered state have had no adequate national defence, they have always been as a prey in the jaws of the devourer; so that when the barbarous nations possessed themselves of the Western Roman Empire in the fifth century, they possessed themselves of Jerusalem with the Jews it contained; and thus "the city was taken."

With respect to the houses being plundered, and the spoil being subsequently divided, we

need say nothing of the rapacity of other nations, as the Barons of England in 1215 and 1262, and her kings and prelates at other periods, made such inroads on Jewish property as to verify the prediction. In the year 1210, for example, king John, as Stow states, "spoiled the Jews of sixty-six thousand marks;" and the same historian, recording the events of 1282, proceeds to say: "John Peckham, Archbishop of Canterbury, sendeth commandment to the Bishop of London to destroy all the synagogues of the Jews within his diocese:" and Stow elsewhere gives us to understand that, on Friday the 2nd of May, 1287, "all the Jews in England were apprehended by precept" from king Edward the First, and that they averted the consequences of that arrest by "redeeming themselves for twelve thousand pounds of silver."

There is, moreover, a recklessness sometimes accompanying acts of spoliation which may be justly compared to such abreach of the 7th commandment, on the part of licentious soldiers, as more especially exposed them to the vengeance of human laws when war is out of the question. Thus, when king John caused both Jews and Jewesses to be imprisoned and barbarously tortured, in order to have all their money as a ransom, his thus obtaining the sixty-six thousand marks already mentioned was the conduct of a ruffian soldier; as was the conduct of the barons, when, as Stow states in the events of 1262, they not only committed robbery, but "slew the Jews in all places." When banishment, too, with mere necessities for flight, is added to spoliation, the spoliation itself becomes almost a virtue compared with its concomitants: and that such complicated misery, inflicted by

Englishmen, has been endured by Jews, one more quotation from Stow will suffice to show. In the year 1290, says he, "King Edward the First banished all the Jews out of England, giving them to bear their charges till they were out of his realm: and the number of Jews then expelled was fifteen thousand and sixty persons, whose houses being sold, the king made a mighty mass of money,"*

To the predictions already considered, Jehovah adds: "And half of the city shall go forth into captivity, and the residue of the inhabitants shall not be cut off from the city;" and, at first sight, literal banishment and literal protection may appear to be the import of this prediction. In hostility to the Jews, however, the nations were not all of one mind at the same time; and thus Jews were banished from one part of the city to another without being banished from the city itself, trodden under foot as it was by the Gentiles. Another fact, therefore, must be resorted to. Paul, speaking of those who are like whited sepulchres, says: "Of this sort are they who creep into houses, and LEAD CAPTIVE silly women:" and the writer is induced to believe that something of this kind is intended by the CAPTIVITY under consideration; for, at different periods, numbered and unnumbered multitudes of Jews being conquered by "the Beast," or secular Catholic confederacy, became Roman Catholics, and did that penance which the Catholic church enjoined, and thus became CAPTIVES, and disappeared as Jews in the Holy City, trodden under foot by "Sodom and Egypt."

* See Stow's "Annals of England," printed at London in 1605.

Time would fail to recount all the instances in which Jews have thus disappeared from among their brethren; like a train of captives carried to distant regions. To say nothing, however, of the fear-inspiring inquisition, it appears that as early as the year of our Lord 616, or thereabouts, this species of captivity was witnessed in Jerusalem, trodden under foot by the Gentiles. For at the instigation of the eastern emperor, Heraclius, who had driven the Jews from his territory, Sisebod, king of the Goths in Spain, commenced the first persecution the Jews had to endure in Papal Christendom: and Basnage, a well known French writer, informs us that, in Sisebod's persecution, some Jews were cast into prison, to languish out their days, and that others were compelled to seek a retreat in France, while one portion abandoned their religion to avoid the bitter consequences of maintaining their profession. Moreover, Basnage gives us to understand that the refuge the Jews had in France was but temporary, inasmuch as Dagobert, who became king of France in 628 (being incited, like Sisebod, by Heraclius, Emperor of the Eastern Roman Empire), "declared that he could no longer suffer the Jews to remain in his kingdom unless they turned Christians." Nor did "the Beast" act without consulting "the False Prophet," or "the Prelates of the Kingdom," as Basnage speaks.* Thus matters

arrived at a crisis. "The clergy," says Basnage, "approved of Dagobert's resolution, indicative of what they accounted piety, and decreed that all the Jews, on pain of death, should either embrace Christianity, or quit his Majesty's dominions." Thus, in this second persecution, many of the Jews fled a second time, whilst, as Basnage states, "the rest yielded to the temptation, and preferred dissimulation to banishment."

Moreover, in November, 1095, the principal directors of the first crusade, formed a confederacy, and in the following year assembled their armies. Thus an additional animosity was excited against the Jews, insomuch that when the crusaders arrived at Cologne, at Mentz, at Worms, and at Spire, in the year 1096, five thousand Jews were butchered like oxen or drowned like dogs; to which account of the massacre, Basnage adds, that "the number of those Jews, who, through fear, abjured the religion of their fathers, is a multitude that no man can count or calculate." Basnage states too that "the persecution of the Jews to which the crusades gave rise was general, insomuch that it was felt not only in Germany, but in England, in France, in Spain, and in Italy." Yea, says he, the crusaders, in their frantic rage against the Jews, cried aloud, "Come on—let us massacre them, and put an end to the remembrance of the very *name* of Israel."

Neither in the first crusade, however, nor in those that followed, was it possible for Israel's name to be effaced from human remembrance, or for the Jews to cease to be a distinct people. For Jehovah had said: "The residue of the inhabitants shall not be cut off from the city." Hence he who

* When John speaks of the tree of life on each side of the river he means trees of life in two long rows; and when he speaks of the false prophet he means the false prophet here, there, and every where, over all Papal Christendom: and, of course, the Catholic Prelates of France are included.

cast Pharaoh and his host into the Red Sea, and “smote great kings, and slew famous kings, because his mercy endureth for ever,” was not unmindful of his ancient people in the days of the crusades. For, in reference to the nations in battle array against Jerusalem, as already described, the prophet adds: “And Jehovah shall go forth, and fight against those nations, as when he fought in the day of battle.” Thus, according to the sacred proverb, “There are many devices in a man’s heart, but the purpose of Jehovah is that which shall stand.” Prov. xix. 21.

If a wheel rolling rapidly onwards from South to North were to contain within its circumference another wheel revolving with equal velocity from East to West, we should have an opportunity of seeing the distinction between what God decrees to do, and what he decrees to permit. Thus, in reference to the larger and unfettered wheel, we behold a holy messenger descending from heaven, and a hundred and eighty-five thousand Assyrians cease to breathe. But, when more than seven times this number of Jews were doomed by Jehovah to an untimely death in the days of Vespasian, there was no necessity for the descent of a destroying angel. For when the Lord said: “Who will execute my purpose?” the warrior and the rebel approached his throne, and said: “We will execute thy purpose.” In short, the ambition of the Romans and the impatience of the Jews were more than sufficient to effect the slaughter decreed. Hence he who said: “Ephraim is joined to idols—let him alone,” had only to say to the antagonists: “Hitherto shall ye proceed, but no further;” and the

wheel within the wheel, vainly striving to carry Jehovah’s chariot in a wrong direction, was kept in perpetual subserviency by the larger wheel, whose upper rim towered beyond the clouds, and whose lower rim was commensurate with the depths of the ocean. Thus we may exclaim with the apostle: “O the depth of the riches both of the wisdom and of the knowledge of God! how unsearchable are his judgments, and his ways past finding out!”

Wicked, therefore, as any host of enemies may be, their purposes can be so held in check by divine and angelic co-operation, as for the army to be called Jehovah’s army—yea, as for Jehovah himself to be accounted their *Leader*. Thus, when the approach, of the Assyrian host towards Jerusalem was a future event, the prophet Joel said: “JEHOVAH shall utter his voice before HIS army,” Joel ii. 11. Moreover, according to Isaiah x. 15, prodigious armies shrink into a mere weapon, and Jehovah appears as the sole warrior, thus addressing them: “Shall the axe boast itself against him that heweth therewith?” And, on the same principle, the Turks and Othmans were but Jehovah’s sandals when he set his foot upon the Mount of Olives, in the year 1302, and rent it asunder in 1453. Yes, in 1302,* “the Ottoman power first burst upon the ill-defended provinces of the *Byzantine Empire*,” a footing which the *Ottomans* established till, in 1453, the Turkish Empire became a great valley between Greek Christendom, one part of which is beheld in Russia

* See Von Hammer’s statement, on Turkish authority, in reference to the time when “Othman first invaded the territory of Nicomedia.”

in the North, and the other part of which is beheld in the South of Europe, where the modern Greeks reside.

We see in history, therefore, the fulfilment of Zech. xiv. 4, where we read: "And Jehovah's feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east; and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south." Thus the Mount of Olives becomes *two* mountains—a northern mountain and a southern mountain, whilst the chasm from east to west, being between the two mountains, becomes "the valley of the mountains" mentioned in the fifth verse.

As to those whom the prophet describes as fleeing to the valley thus made, they cannot be the half of the city previously led away captive, but must be those of whom Jehovah speaks, when he says: "The residue of the people shall not be cut off from the city:" and that this residue are Jews we have a proof in addition to what has been already adduced, inasmuch as they are identified with the Jews in the days of *Uzziah*. "Ye shall flee," adds the prophet, "to the valley of the mountains; for the valley of the mountains shall reach unto *Azal*: yea, YE shall flee like as YE fled from before the earthquake in the days of *Uzziah* king of Judah"—an earthquake spoken of also in Amos i. 1, and at the time of which, as it should seem, the inhabitants of Jerusalem fled to the Mount of Olives, as the most ready refuge from the falling

towers and tottering edifices of the holy city.

Thus, in these latter days, and in a figurative sense, the region of the Mount of Olives has afforded security to the Jews when Jerusalem or papal christendom was about to become the seat of Jehovah's holy war. Yea, when "the mighty empire of Mahomet the Second" was established in 1453, the papal nations were made to shudder, and had other employment to contemplate besides massacring the Jews. In the interim, the ravenous Bird of the East spread his protecting wings over the oppressed descendants of Abraham in a manner thus described by Knolles: "After that Mahomet was thus become lord of the imperial city of Constantinople, as is aforesaid, and had fully resolved there to place his imperial seat, he first repaired the walls and other buildings spoiled in the late siege, and by proclamations sent forth into all parts of his dominions, gave great privileges and immunities to all such as would dwell at Constantinople, with free liberty to exercise what religion or trade they pleased. Whereby, in short time, that great and desolate city was again well peopled with such as, out of divers foreign countries, resorted thither; but especially of the JEWISH NATION, which, *driven out of other places*, came thither in GREAT NUMBERS, and were of the Turks GLADLY RECEIVED."

When the prophet says, "the valley of the mountains shall reach unto *Azal*," the adequate extent of the retreat seems to be referred to, *Azal* being that to the valley which the suburbs of a city are to the city itself: and one more quotation may serve

to show that the Jews are efficiently protected till "the indignation be overpast." "The Jews," says Basnage in 1716, "have for considerably more than two centuries* securely enjoyed their liberty and great privileges in the territories of the Grand Signior, without excepting Constantinople itself. Nay," adds he, "it is in this capital of the Ottoman Empire that the Jews more particularly abound."

Thus, by divine interference, a remnant of Jews had been spared as the ancestors of myriads who, in the day of the Redeemer's powerful reign among the Gentiles, shall be as life from the dead. But, as the observations already made have been too far extended, a glance at the remaining part of Zech. xiv. is reserved for another paper.

Stratford, Essex.

J. F.

SUNDAY-SCHOOL RECOLLECTIONS,
NO. II.

PREPARATORY ARRANGEMENTS.

BEFORE the teacher can commence or prosecute his labours, it is obvious that some preparatory arrangements must be adopted; and that on these much of the efficiency of a school will depend.

I. *The classification of pupils* is a preliminary measure of some importance. It has been found best to form only four classes of boys, and four of girls, constructed, as usual, on the degree of proficiency in reading:—the first comprising children who must be taught letters and monosyllables; the second, those who can

read larger words, but not the Testament; the third, those who can read the Testament; and the fourth, those who can read the Bible.

This affords a division at once simple and easy of comprehension. It is adapted to a school of any extent. Should either class be numerous attended, its teachers may be proportionably increased, and each may instruct a certain number according to convenience. If there be many classes, it is often difficult to obtain sufficient teachers for each; and in the absence of the single teacher of a class, the inconvenient necessity will occur of throwing two or more classes together. The children, too, are on this plan so placed together in the various degrees of their proficiency, as to excite a healthful emulation, instead of being discouraged by too wide a separation.

II. *The supply of books* is another matter of arrangement to which too much importance cannot well be attached, since the books employed must constitute the basis of instruction, and the intellectual and moral nutriment of the immortal spirits whose education for earth and heaven is contemplated.

Adaptation to this object, and cheapness, are the principal points for consideration in the selection of books *for ordinary use*; and in both respects the publications of the Sunday-school Society, the Sunday-school Union, Mr. Gall, and others, are, more or less, excellently adapted to the necessary demand. The society first named has long been in the habit of affording gratuitous supplies, where required.

The following, after trial of several years, have been found

* Basnage says, "depuis plusieurs siècles," in that sense, no doubt, which is here expressed.

abundantly sufficient for general use, and indeed better than more numerous works :

1st class. Lessons pasted on boards for collective teaching.

2nd. ditto.

3rd. Testament.

4th. Bible.

This arrangement, it will be perceived, excludes *books* of reading and spelling. These are chiefly adapted to individual teaching—a plan which involves a wasteful expenditure of books, and of time and labour, still more precious. Younger scholars, who on the collective system all learn together in their classes from one or two boards, on the individual plan learn nothing, except when the teacher is engaged separately with them ; and when he is not, they are, for the most part, mischievously employed in destroying the books which have been put into their hands.

Catechisms, it will be noticed, are also not included in this arrangement. Interrogation is highly important ; but there is a wide difference between catechizing and the use of catechisms. The right of a denomination to introduce, if so inclined, its theological catechism into schools maintained by itself, is freely admitted ; while it is obvious that in schools embracing all, and supported by all, such productions cannot be allowed. It is also conceded, that much advantage may accrue from the *secondary* reading or consulting these and similar works.

The question, however, is : What mode of teaching revealed truth is most proper to its own character ; most likely to be blest with the influences of the Holy Spirit ; to form, in the youthful mind, a conviction of the supreme and exclusive authority of Holy Scrip-

ture in all matters of faith and practice ; and to promote correct and successful habits of investigating, in all its bearings and connexions, the whole counsel of God ?

In some respects nature and revelation are alike. The creations of the one, and discoveries of the other, are all arranged in perfect system by their adorable author ; but to man that system is not at first apparent, and its general principles, in either case, can only be ascertained with correctness by the process of a careful induction. The brilliant discoveries which have resulted from the application of the inductive philosophy to the study of nature are known to all ; but it is to be lamented that the spirit of the system it has superseded yet lingers in our schools of religion, while its expulsion from them is of far greater consequence. A student of nature may, with comparative safety, adopt the conclusions of Newton, without going through the primary process of experiment and evidence by which he arrived at them ; but, in religion, the book of revelation is designed and adapted for responsible and individual research, and none of its peculiar truths can be really believed, unless they be received, “not as the word of man, but as the word of God.”

Hitherto, in Sunday-schools, it has been common to teach the system of revealed truth by catechisms, with a secondary reference only to the word of God, while that sacred book has been often merely employed for an exercise of reading or memory. Instead of this, it seems most desirable that, in all our schools, whether denominational or otherwise, religious truth should be taught, *primarily* and *chiefly*, from the

Bible itself; so that the inquiry, "What saith the catechism?" may be superseded by one incomparably more important: "What saith the Scripture?"

In addition to books for ordinary instruction, the formation in every school of such a *library for the children's use* as may be obtained from the Tract society, is a measure, not only valuable in itself, but one which may be employed as a most unexceptionable means of reward.

As it is to be presumed that teachers will *study* their work, some portion of the funds of a school will be wisely applied in providing a few of those guides and helps, which the catalogue of the Sunday-school Union contains, for the perusal of teachers; especially those whose circumstances may prevent their being otherwise obtained.

Other preparatory arrangements might be adverted to, such as the place and hours of instruction, methods of obtaining scholars and funds, books of record, and plan of government; but, as these depend much on circumstances, and their consideration would occupy more space than could be spared for these papers, they must be omitted.

The next article will relate to teachers.

E. C.

Truro, Oct. 14, 1833.

TEMPERANCE SOCIETIES.

To the Editor of the Baptist Magazine.

DEAR SIR,

It was with the greatest satisfaction possible, I read in your last number the resolution adopted by the Board of Baptist Ministers, at their meeting (September 24th), on the subject of "Temperance Societies." It has been matter of

regret to many of your readers that so important an institution has not had a more prominent place in the Magazine, and that your valuable correspondents do not take up the subject more frequently. In reading the "Second Annual Report of the Temperance Society," just printed, I find among its Vice-Presidents, nine Bishops, eleven Admirals of the Navy, several Generals of the Army, besides Peers of the Realm, Members of the House of Commons, and other gentlemen of intelligence, rank, and influence; all of whom have signed the declaration, and whose example, I trust, will be followed by the ministers, deacons, members, and Sabbath-school teachers of our denomination throughout the united kingdom, agreeably to the suggestion of the Ministers' resolution. In the "Temperance Herald" of this month there is one of the most affecting yet encouraging letters from Professor Edgar, of Belfast, that has ever met the public eye; an extract of which I would have given, but prefer calling the attention of your readers to the following remarks bearing on the consequences resulting from the moderate use of distilled spirits, which is thought by many to be at least harmless, if not necessary, but which, in fact, is the very root of evil.

"The moderate use," says the writer, "by the intelligent and religious, keeps up the ruinous delusion, that spirits are safe and suitable as a *refreshment*. The use of them by the prudent man readily descends to his children; it is imitated by his servants, after leaving his employ, under circumstances of privation and fatigue, which require larger quantities, or undiluted drams; and exactly in proportion to the weight of his

character for wisdom, benevolence, and piety, will be the pernicious influence of his example upon society. Impartial investigation has convinced many thousands of intelligent persons that nothing less than the sincere *example* of the influential portion of society, in abstaining from distilled spirits, can correct the false estimate of their true properties under which their neighbours are drinking themselves and their country to ruin; or can afford a reasonable hope of changing our present fatal customs. Public admonitions against excess, and private entreaties to moderation, have been tried for centuries in vain. Moderation has produced appetite, and appetite excess; and the evil has become enormous. If, indeed, it can be proved that not any nourishment is contained in the flood of distilled spirits which we yearly consume at the expense of so many millions, wrung chiefly from the wages of the labourer and mechanic, and from the hard fare and scanty clothing of their families; if it can be proved that they excite to exertion, only by inflaming the imagination; that they add strength to the sufficiently fierce temptations of our corrupt nature, while they blunt and obliterate the affections and feelings which distinguish man from the inferior creation; if, on examination, it is evident that spirit-drinking is closely connected with abuse of the Sabbath, and contempt of religious institutions, and that it presents one of the most serious obstructions to the progress of the gospel; the Christian, who seeks not his own profit merely, will not long hesitate whether he be at liberty to apply to the use of these dangerous liquids the rule of abstinence which a great

apostle recommends with regard to things in themselves lawful, and even useful and desirable, but which circumstances render inexpedient, as occasions of stumbling or weakness to others."*

I. O. U.

ON THE RIGHT OF A CHURCH TO DISMISS ITS DEACONS.

To the Editor of the Baptist Magazine.

SIR,

YOUR correspondent, *Abner*, in your last number, submits for the consideration of your readers: "Whether it is lawful for a church, having chosen deacons to office by a majority of its members, to remove them in like manner, their removal being considered for the peace of the church?"

Having paid considerable attention to subjects of this description, though not a regular correspondent of yours, I beg to make a few remarks on this query.

In the first place, I should say at once, that the right to appoint, necessarily implies the right to dismiss; and sometimes this exercise of the latter privilege is of great importance, in order to preserve or restore the peace of a Christian society. But then the act of dismission would, in many cases, it is highly probable, lead to a division of a Christian church.

I would, therefore, strongly recommend, in the second place, that deacons should be chosen annually. This is the case at Christchurch in Hampshire; and something like it takes place at Heaton Norris, in the county from whence I at present address you. Objections, I have no doubt, will be raised against this proposal; but I am much mistaken if, upon a careful examination, these would prove

* Some interesting particulars of this Society are given, p. 514.

to be of any real weight ; whilst the advantage, I am persuaded, would in many cases be of great importance.

One of the strongest objections urged by members of the establishment against dissent is founded on the existence of what are called lord deacons. Now, annual elections would afford frequent opportunities for the removal of this evil, and consequently of silencing this objection. In my view, we give occasion for this objection to dissenting principles by not acting up to these principles. We seem to admit that, though we have right to elect our own officers, yet, having once chosen them, with respect to deacons at least, we have no further right, unless their conduct should be such as to require their expulsion from church membership. If the custom were adopted of revising our choice once a year, or at some other not very distant period, a great improvement, I am convinced, would be introduced into your dissenting economy.

Manchester.

W. E. W.

We have received another paper on the same subject, signed "*A Subscriber*;" but it is too long for our limits ; and too broad, in its mode of argumentation, to have any point as an answer to Abner's query. On the subject advocated above, this writer asks : " Is there any precedent, or is it lawful, for a church to choose their deacons annually ? " If the answer were given in the affirmative, the distinction of the apostle (1 Cor. x. 23) between what is lawful and what is expedient, might still be fatal to the adoption of this proposed innovation of established order. We should rather say : Let the churches, in the choice of deacons, be governed entirely by the direction of Paul, in the third chapter of 1 Timothy ; and, if they be found to possess the *scriptural qualifications* in any tolerable degree, they will not need to be removed from office. In most cases *bad* deacons are a punishment for the *carnality* manifested in their appointment.

ED.

POETRY.

ON THE INVENTION OF LETTERS.

Tell me, what genius did the art invent,
The lively image of the voice to paint ?
Who, first, the secret how to colour sound,
And to give shape to reason, wisely found ?
With bodies, how to clothe ideas taught,
And how to draw the picture of a thought ?
Who taught the hand to speak, the eye to hear
A silent language, roving far and near ;
Whose softest voice outstrips loud thunder's sound,
And spreads her accents through the world's vast round ;
A voice heard by the deaf, spoke by the dumb,
Whose echo reaches long, long time to come,
Which dead men speak as well as those alive ?
Tell me, what genius did the art contrive ?

THE ANSWER.

This noble art to Moses owes its rise,
Of painting words and speaking to the eyes :
He first, in wondrous magic, fetter-bound
The airy voice, and stopt the flying sound ;
The various figures by his pencil wrought,
Gave colour, form, and body to the thought.

REVIEWS AND BRIEF NOTICES.

A New Translation of the Epistle of Paul to the Romans. With a Commentary and an Appendix of various Dissertations. By the Rev. MOSES STUART, M.A. Republished, with Prefaces and an Index, under the care of J. P. SMITH, D.D., and E. HENDERSON, Doct. Philos.—London: Holdsworth and Ball, 8vo. 1833.

The epistle to the Romans is at once the most valuable and the most difficult of the apostolic writings. It supplies a more comprehensive and systematic exhibition of divine truth than any other portion of the inspired volume, and has mainly contributed to the advancement of religious science in every age of the church. In the other epistles of Paul (with the exception of the epistle to the Hebrews) we see merely the effusions of a devout mind, the pure and ardent attachment of a renewed soul to the doctrines of life and godliness. The gospel is unfolded with eminent simplicity and effect. Its leading traits are pointed out to the admiration of the disciples, and its practical influence is commended to their regard with an energy and persuasiveness to which the moral writings of antiquity furnish no parallel. The natural tendency of the apostle's mind is indulged. He lays little restraint on himself. He follows, apparently without hesitation, the course which his mental associations point out, and presents to us, in consequence, a variety of topics in one or more of their aspects rather than a logical and complete view of either. The case, however, is different in the epistle to the Romans. We are ignorant of the causes which gave rise to its peculiarity, but the fact itself is too obvious to escape notice. From the commencement of this letter to the close of its doctrinal discussions there is a train of well sustained and triumphant argument. The

writer never loses sight of his object; he never abandons his main design. The course of his reasoning is sometimes more latent than at others, but it always develops itself to the diligent and impartial inquirer. There is constant progression throughout the first eleven chapters; every position is made the basis of another; till at length there is formed a system of beautiful proportions, in every part of which may be traced the illuminating wisdom of the Divine Mind. This epistle, therefore, forms a key to the Christian system. He, who has acquainted himself with its spirit, who has traced out the connexion of its parts, and has ascertained their unity and completeness, is as "a scribe instructed unto the kingdom of heaven." "Besides many other excellencies, and those of the highest order, this epistle," says Calvin, "possesses this unrivalled and inestimable quality, that the man who has attained to a genuine understanding of it has the door wide open before him for entering into the deepest treasures of holy writ."

But in proportion to the value of this epistle are the difficulties attending its interpretation. When the late Mr. Hall was asked by a friend, "Why, in lecturing, he had omitted the epistle to the Romans?" hereplied, "For a very good reason, because I do not understand it; it is the most difficult of all the epistles." It partakes in a more than ordinary degree of the peculiarities of the apostle's style and temper; and treats of some of the most profound and mysterious features of the divine administration. It has been happily remarked by Locke, that the apostle "often breaksoff in the middle of an argument to let in some new thought suggested by his own words; which, having pursued and explained, as far as conduced

to his present purpose, he reassumes again the thread of his discourse, and goes on with it, without taking any notice that he returns again to what he had been before saying; though sometimes it be so far off, that it may well have slipped out of his mind, and requires a very attentive reader to observe, and so bring the disjointed members together as to make up the connexion, and see how the scattered parts of the discourse hang together in a coherent, well-agreeing sense, that makes it all of a piece."

The works which we possess on this epistle are far from answering all the purposes of a commentary, more especially in the higher departments of philology and criticism. The private Christian may derive much instruction from the volumes of Henry, Doddridge and Scott; but the divinity student can scarcely fail to perceive that much more than these authors supply is necessary for the complete elucidation of the phraseology, logic, and doctrine of the epistle. The commentary of Macknight, though valuable to the scholar who is qualified to examine its criticisms, so generally lowers the significancy of the inspired word, and is moreover so defective in its theology, that we should never recommend it to the youthful student; while the paraphrase of Taylor, though containing many valuable philological illustrations of the epistle, is too justly described by Archbishop Magee, as "nothing more than an artificial accommodation of scripture phrases to notions utterly repugnant to Christian doctrine."

The work before us is of a different order from either of those we have named. The substance of it was delivered by Professor Stuart in his lectures to the students of the American Theological Seminary at Andover. It consequently partakes of a philological character to a much greater extent than general readers will approve. But this very fact constitutes its great excellence, and fits it, beyond any thing of the kind in our language, to be the companion and guide of the professed expounders of the word of God.

The British edition contains prefaces by Drs. Smith and Henderson, in which they strongly express their approbation of the work, and urge it on the attention of the theologians of this country. To this succeeds the preface of the author, than which we have met with nothing more perfect of its kind. There is a nobility of feeling in the following passage which we should be glad to see prevalent.

"To those who may differ from me, after thorough research, I can only say: 'The field is open; as open for you as for me. You have the same right to publish your thoughts to the world as I have to publish mine; and as good a right to defend your views as I have to proffer mine. The result of doing this, if done with deep, attentive, protracted consideration, and in the spirit of kindness, cannot be otherwise than favourable to the interests of truth. I may not live to vindicate my own views where just, or to abandon the errors of which you might convince me; but others will live, who will do the one or the other for me, should it become necessary. The truth, at last, must and will prevail.'"

Mr. Stuart's translation presents a more exact view of the original than the authorised version. Many of the peculiarities of the apostle's style are happily brought out to the English reader, while the connexion of his thoughts, and the progress of his general argument, are much better preserved. Of the commentary itself it is impossible to speak too highly. It unites sound learning and a discriminating judgment with inflexible regard to truth, and ardent attachment to evangelical doctrine. Professor Stuart has obviously written under no sectarian bias. All party men will find something in his work from which to differ; some party exposition abandoned, or some new, and what they deem unfavourable, rendering adopted. It would afford us pleasure to extract largely from this part of the work, but our limits forbid. We must content ourselves with directing our readers to the work itself, more particularly pointing out to their attention the author's remarks on chap. v. 12, &c. vii. 5, &c. viii. 19, &c.

The following short extract is all

for which we can find room. It forms part of the comment on chap. v. 14.

"But in what sense, i. e. how far, is the first Adam here considered as an image of the second? A question of no small importance; inasmuch as by the answer to it must, in a great measure, all our views of the general meaning of vs. 12—19 be regulated.

"An answer somewhat in detail would occupy too much space to be inserted here. I have therefore thrown it into the form of an Excursus, which the reader may consult, in respect to the illustration and support of the following sentiments, which contain the principal results of what I have there exhibited; viz.

"I. The *τύπος* asserted of Adam, in respect to Christ, is *not* to be taken in the widest and fullest sense that the word itself is capable of, but in a sense which has many important limitations. For, (1) The whole is *contrast*; i. e. the *τύπος* is *antithetic*. In many cases, a *τύπος* in the Old Testament is of the *same* nature with the *αντίτυπος* in the New Testament. But here, the whole is most plainly *antithetic*. (2) The degree or measure of the evils occasioned by Adam, is not the point of *τύπος* in respect to Christ; for this measure is declared to be far exceeded by the blessings which Christ has procured: "grace superabounds." (3) It is not the *person* of Adam, as such, which is compared with the *person* of Christ, as such, in order to point out any personal resemblances. It is the *acts* of each, and the *consequences* of what each has done, that are the objects of comparison by the apostle; it is the *παρακοή* or *πράπτωσις* and *κατάκριμα* of Adam, which are compared with the *ὑπακοή* and *δικαίωμα* of Christ.

"We have seen what points do *not* belong to the *τύπος*; let us now inquire what does belong to it.

"II. The actual and principal point of similitude is, that each individual respectively, viz. Adam and Christ, was the cause or occasion, in consequence of what he did, of greatly affecting the whole human race; although in an opposite way. Adam introduced sin and misery into the world; and in consequence of this all men are, even without their own concurrence, subjected to many evils here; they are born in a condition in which they are entirely destitute of holy affections, and which renders it certain that they will sin, and will always sin, in all their acts of a

moral nature, until their hearts are renewed by the Spirit of God; and, of course, all men are born in a condition in which they are greatly exposed to the second death, or death in the highest sense of the term; and in which this death will certainly come upon them, without the interposition of mercy through Christ. On the other hand, Christ introduced righteousness or justification, and all the blessings spiritual and temporal, which are connected with a probationary state under a dispensation of grace, and with the pardoning mercy of God. A multitude of blessings, such as the day and means of grace, the common bounties of Providence, the forbearance of God to punish, the calls and warnings of mercy, the proffers of pardon, &c., are procured by Christ for all men without exception, and without any act of concurrence on their part; while the higher blessings of grace, actual pardon and everlasting life, although proffered to all, are actually bestowed only upon those who repent and believe.

"In this way we see, quite plainly, that Adam was a *τύπος* of Christ; because what he did affected the whole of the human race, to a certain extent, even without any concurrence or act of their own; and also exposed them to imminent hazard of everlasting death. As the antithesis of this, Christ procures blessings for all the human race, to a certain extent, even without any concurrence or act of their own; and he has also procured by his blood, and proffers fully and freely to all, eternal redemption from the higher evils which the divine law would inflict upon sinners. The extent of the influence of Adam, is a proper *τύπος* of that of Christ. Each of these, by what he did, affected our whole race, without any concurrence of theirs, to a certain extent: the one has placed them in a condition, in which, by their own voluntary acts, they are peculiarly exposed to the most awful of all evils; the other has enabled them to secure the greatest of all blessings. Here then is clearly and plainly antithetic *τύπος*.

"The *superabounding* of gospel grace, which is insisted on so emphatically in vs. 15—17, consists (as is stated in ver. 16), in the simple fact, that the death of Christ procures pardon for the numerous offences which we commit (*πάλλων παραπτωμάτων*), i. e. the effects of the death of Christ have respect to unnumbered offences; while the effects of Adam's sin have respect only to one offence, viz. that of eating the forbidden fruit. In other words: the death of

Christ, as a remedy, is far more powerful and efficacious, than the sin of Adam was, as a means of corruption and misery."

Some points which required more extensive investigation than the limits of the commentary permitted, are thrown together at the end of the volume; and we would strongly recommend every theological student to give each excursus an attentive and repeated perusal.

We cannot take our leave of this valuable work without expressing our strong sense of obligation to its author, and our hope that his life may long be spared to enrich our theological literature with works of a similar character on others of the inspired epistles.

An Account of the Infancy, Religious and Literary Life of Adam Clarke, LL. D., F. A. S., &c. &c. &c. Edited by the Rev. J. B. B. CLARKE, M. A., Trinity Coll. 3 vols.—Simpkin and Marshall.

It is so obvious that no denomination of Christians can institute a claim to pré-eminence, on the ground of an exclusive possession of talent, literature, or piety, that any attempt to secure a patent of precedency, on such a pretension, must inevitably ensure its own failure. Hitherto, Infinite Benevolence has exercised an ineffable sovereignty in the distribution of these gifts, which effectually resists every effort to establish a sectarian monopoly. Either contemporaneously, or successively, the ranks of each division of the Christian church have been distinguished by the presence of some extraordinary individual, whose character, attainments, or exertions, justly entitle him to an elevation in public esteem which, by universal acknowledgment, he is eminently qualified to occupy, and which, therefore, however unsought or unexpected, he is for a time at least destined to fill, amidst the snares and the toils which such distinctions ordinarily incur.

No one can peruse, even with moderate attention, the pages of Dr. Clarke's Life, without perceiving

that, on various accounts, his title to eminence is indisputable. His history is exceedingly valuable as affording another striking instance of what may be achieved by individual industry and persevering application, even when surrounded by circumstances the most unfavourable to ultimate and enlarged success. The solitary student has here a splendid example of one who, with a mere pittance of original or subsequent aid, progressed through successive departments of literary attainments, until, at length, he became fully qualified to perform services, and sustain honours, in connexion with which his name will be recognized with gratitude by posterity, while many of his contemporaries, upon whom the bounties of both private and public charity have been profusely lavished, will scarcely be known to have had an existence.

Adam Clarke was born "in an obscure village called *Moybeg*, township of Cootinaglugg, in the parish of Kilchronaghan, in the barony of Loughinshallin, in the county of Londonderry." But the reader cannot be informed when this event took place; for, strange as it may seem, this was a point about which even his parents were not agreed; his father maintaining that it occurred some time in the spring of 1760, but his mother dating the birth two years later. His own opinion appears to have inclined to the first of these periods. After repeated inquiries and examinations, the subject continues in hopeless uncertainty. His earliest years, though not accompanied by every facility for the developement of his character, were yet by no means entirely neglected. At first, his mind appears to have been subjected to some improper treatment, the morbid effect of which was very unfriendly to its vigorous operation; but certain indignant reproaches, heaped upon him on one occasion, excited a powerful reaction, and, from that time, his application and proficiency were such as to convert reproof into admiration. How he at first became

familiar with a part of Virgil is thus stated:—

“The school in which A. Clarke had his classical education was situated in the skirt of a wood, on a gently rising eminence, behind which a hill, thickly covered with bushes of different kinds and growth, rose to a considerable height. In front of this little building there was a great variety of prospect, both of hill and dale, where, in their seasons, all the operations of husbandry might be distinctly seen. The boys, who could be trusted, were permitted in the fine weather to go into the wood to study their lessons. In this most advantageous situation, Adam read the *Eclogues* and *Georgics* of Virgil, where he had almost every scene described in these poems exhibited in real life before his eyes. He has often said, if ever he enjoyed real intellectual happiness, it was in that place and in that line of study. These living scenes were often finer and more impressive comments on the Roman poet, than all the laboured notes and illustrations of the *Delphine* editors, and the variorum critics.”

The parents of Dr. Clarke, especially his mother, appear to have been conscientious in training up their family in the nurture and admonition of the Lord; but his first truly serious and abiding impressions do not seem to have been received till he was about seventeen years of age (upon his own supposition of being born in 1760). His religious feelings and views were derived in connexion with some pious Methodist preachers; and, about five years after this, we find him leaving Ireland and entering into the Kingswood school, that he might be prepared for the Christian ministry under the direction of the Rev. John Wesley. His stay here, however, continued “only one month and two days,” for, “on Sep. 27, 1782, he went out as an itinerant preacher among the people called Methodists.”

“With respect to preaching itself,” he says, “his diffidence was extreme; and he felt it as a heavy burden which God had laid upon his shoulders, and under which God alone could support him; and as he found, in this case most emphatically, without God he could do nothing, he was, therefore, led to watch

and pray most earnestly and diligently, that he might be enabled to hold fast faith and a good conscience, that, continuing in God’s favour, he might have reason to expect his support.”

Again :

“Of learning he did not boast, because he believed he could not. He knew that he had the rudiments of literature, a moderate classical taste, and an insatiable thirst for knowledge; especially the knowledge of God and His works: his mind was not highly cultivated, but the soil was broken up, and was, in every respect, improveable.”

Trowbridge was one of the first places where Dr. Clarke commenced the regular exercise of his ministry; and in that town he appears soon to have formed a connexion which, in 1788, terminated in his marriage to Miss Mary Cooke, one of whose sisters was subsequently united to the late excellent Joseph Butterworth, Esq., M. P., who is well known to have been a son of the Rev. John Butterworth, many years pastor of the Baptist church at Coventry. Some of the circumstances of the latter union are not a little remarkable. Mr. B., having cultivated friendship with a young man in London, was recommended by him to a lady in Somersetshire, well calculated to make him a suitable companion; and was presented with

“A letter of introduction to Mrs. Cooke’s family, entreating one of his sisters-in-law to give his friend an opportunity of meeting the young lady in question. Mr. B. went to Trowbridge, and on the following morning it was arranged for Miss Anne Cooke to accompany Mr. Butterworth on horseback to —, for the purpose of seeing his intended wife. When they dismounted at the inn to put up their horses, Mr. Butterworth declined calling on the young lady, saying, that on the way he had discovered in the companion of his ride the only one who could make him happy as a husband. This unexpected declaration set aside the intended visit, and the young people returned to Trowbridge where Mr. B. entreated and obtained the consent of Mrs. Cooke, her mother, to their marriage, and they were united in a few months after this event.”

Just before the subject of these memoirs received his first literary distinction from Aberdeen, having heard that he had been recommended with such a design to Professor Porson, he addressed a letter to him, a part of which is as follows:—

“It is only within a few hours that I have been informed of a request made to you, by one of my friends, for your recommendation to King’s College, Aberdeen. This was utterly without my knowledge, nor had I even the slightest intimation that any thing of the kind was projected, or even thought of. I have such high notions of literary merit, and the academical distinctions to which it is entitled, that I would not in conscience take, or cause to be taken in my own behalf, any step to possess the one, or to assume the other: every thing of this kind should come, not only unbought, but unsolicited: I should as soon think of being learned by proxy, as of procuring academical honours by influence; and could one farthing purchase me the highest degree under the sun, I would not give it: not that I lightly esteem such honours; I believe them, when given through merit, next to those which come from God; but I consider them misplaced when conferred in consequence of influence or recommendation, in which the party concerned has any part, near or remote.”

This extract may perhaps fall into the hands of some to whom, in various ways, it may not be disserviceable. The title of M. A., which was conferred upon Mr. Clarke in 1807, was followed in the next year by that of LL.D. from the same source.

“The two diplomas of M. A. and LL.D. were sent to Mr. Clarke in the most honourable and flattering manner, the College refusing to accept even the customary clerk’s fees given on such occasions.”

Early in the year 1808 Dr. Clarke appears to have been recommended by the late lord Colchester “to his Majesty’s Commissioners of the Public Records of the Kingdom, as a fit person to undertake the department of collecting and arranging those *State Papers*, which might serve to complete and continue that collection of State Papers generally

called ‘*Rymer’s Fœdera*.’” It was not till after repeated solicitation, nor without considerable reluctance, that he appears to have accepted this appointment, which, while it introduced him to persons of the highest consideration both as to civil and literary distinction, when combined with his other numerous avocations, and pursuits—which he resolved should not be neglected through this new occupation—imposed upon him a burden which, after the lapse of a few years, he found could not be sustained but at the cost of a most serious injury to his health. This discovery occasioned his removal from London, in 1815, to the neighbourhood of Liverpool, where he continued to reside till the beginning of the year 1824. The two preceding periods, including a space of sixteen years, will be found to contain a most highly interesting and important portion of Dr. Clarke’s life. The journeys he took, the researches he made, the works he published, the public institutions in which he was engaged, and the ministerial services to which he attended, must certainly have been much more than either the mental or physical energies of any ordinary man could have endured.

For a short time after Dr. Clarke’s return from Liverpool, he resided in Canonbury Square, Islington; but, declining in health, he fixed his final abode, in this world, at Eastcott, a few miles west of London; where, excepting the time occupied in his frequent and distant journeys, he spent the last eight years of his laborious life. He had been about a month from home on one of these tours, and returned Aug. 20, 1832. During his absence on this occasion he had several opportunities of witnessing the alarming and fatal effects of the *cholera*, to which, in his correspondence, he impressively refers.

“After Dr. Clarke’s return home, in the morning and evening family worship, it was remarked that he invariably prayed in reference to the cholera by name, that each and all might be saved from its influence, or prepared for sudden death; and, as regards the nation at large, ‘that it would please Almighty

God to turn the hearts of the people unto himself, and cut short his judgment in mercy.”

On Saturday, Aug. 25, the Dr. having to preach at Bayswater the following day, a friend fetched him in his chaise. “He took a little refreshment before he set off, and, ascending the chaise, drove out of his own gate—for ever!” That night, in the form of cholera, the messenger of his dissolution arrived; and, before the next midnight, his spirit departed to the heavenly rest.

In the perusal of these volumes the reader will be at no loss to discover how the time of Dr. Clarke was occupied; but perhaps it will often be a matter of surprise to him how he could have accomplished so much, even with all the assistance afforded to obviate the difficulty. Our space renders it altogether impracticable to advert to his multiplied services more particularly than we have done; except that we may be permitted just to refer to three principal works which appeared to participate most deeply in the energies of his mind and the affections of his heart—we mean his *Commentary on the Bible*, the *Shetland Islanders*, and the *Uneducated Irish*. As to the first, it has now been some time before the Christian public; and, whatever diversity of opinion may be entertained as to the correctness of its theological principles, the fancifulness of some of its interpretations, or the justness of some of its criticisms, all, we doubt not, will most readily concur in admitting that it exhibits the strongest evidence of uncommon research and extraordinary application. The design of this elaborate work was early formed, and never relinquished; but, after many years of incessant toil, the Dr. had the happiness of realizing its completion. At the conclusion of this work he writes thus:—

“In this arduous labour I have had no assistants, not even a single week’s help from an amanuensis;—no person to look for common-places, or refer to an ancient author, to find out the place and transcribe a passage of Latin, Greek, or any other language, which my memory had generally recalled; or to verify a

quotation—the help excepted which I received in the chronological department from my nephew, Mr. John Edward Clarke. I had laboured alone for nearly twenty-five years previously to the work being sent to the press; and fifteen years have been employed in bringing it through the press to the public; and thus about forty years of my life have been consumed; and from this the reader will at once perceive that the work, be it well or ill executed, has not been done in a careless or precipitate manner, nor have any means within my reach been neglected, to make it, in every respect, as far as possible, what the title-page promises,—‘*A Help to a better understanding of the Sacred Writings.*’”

Dr. Clarke was three times chosen president of the Wesleyan Conference: on one of these occasions, his attention was powerfully attracted to the destitute condition of the inhabitants of the Shetland Islands; and, from that period to his death, his heart seemed never to cease yearning over them. He visited them repeatedly, placed missionaries among them, built them chapels, collected large sums of money and great quantities of clothing for them, and one of his friends, whom he had interested in their behalf, left a considerable sum to be funded for their future support.

Born in Ireland, and frequently visiting it for various benevolent purposes, his eye could not but affect his heart, when he witnessed the extensive poverty and moral degradation, especially of its juvenile population. It was not, however, till towards the close of his life that, at the suggestion of a friend, he entered upon this additional sphere of exertion; but the flame, once kindled, continued vehemently to burn as long as he remained an inhabitant of this world. In the vicinity of the place where he was born, a district of Ireland exceedingly destitute of all moral and religious cultivation, he established six schools, containing between six and seven hundred children, for whom he endeavoured to provide pious masters, who were expected not only to communicate instruction to the young, but to avail themselves of

every opportunity of making known the way of life to the more advanced. Nearly the last letter he ever wrote, within a day or two of his death, related to arrangements he was anxious to make for the continuance and increase of these schools, when he should be no longer present to labour for their prosperity.

But we must now close our somewhat lengthened notice of Dr. Clarke's life. Notwithstanding certain blemishes, especially in the autobiographical portion, we have read this work with considerable interest. An individual, discovering so much versatility of talent, energy of application, and unfeigned piety, is of rare occurrence; and the removal of such a person must be regarded as a public loss. In short, to supply the deficiency, occasioned by such an event, perhaps we must rather look to the united ability of several, than expect to witness so many excellencies embodied in an immediate successor.

*God to be praised for his Mighty Acts. A Thanksgiving Sermon, preached on Wednesday, September 4th, 1833, at Eagle Street Meeting, London; * on occasion of the Bill for Abolishing Slavery in the British Colonies. By the Rev. JOSEPH IVIMEY.*

The gratitude we feel, on the reception of any good, should bear some proportion to the magnitude of the blessing bestowed, and the care, anxiety, and earnestness with which we sought to obtain it. Measured by this standard, the recent parliamentary enactment, which contemplates the abolition of colonial slavery throughout the British dominions; which will shortly deprive that iniquitous system of its most horrific features, and anticipates, at no distant period, the entire manumission of "eight hundred thou-

sand of our fellow-subjects, many of them our fellow-Christians, and their unborn progeny through all future generations;" which insures the breaking asunder, and for ever, of that galling and ignominious chain, by which the bodies and the souls of these immortal beings have for ages been held in destructive bondage: we say, a blessing of this magnitude—to secure which humanity had wept, and eloquence had pleaded, and piety had long supplicated, in vain—should surely inspire, throughout the Christian world, emotions of gratitude—an anthem of praise, prompt and spontaneous as the shouts of victory, and fervent as the hallelujahs of the blessed.

The author of the above discourse, it is well known, has "always been zealously affected" in this "good thing," and it would have been inconsistent with the zeal of his previous efforts, the piety and constitutional ardour of his mind—believing as he does that this act of the British government is an answer from heaven to the prayers of British Christians—had he not "returned to give glory to God."

"In my opinion," Mr. I. observes, "there has been no single providence which is so extraordinary, such 'a mighty act' in which God has displayed such 'excellent majesty,' as the event which we are assembled to celebrate."

The preacher then proceeds to take a general survey of the provisions of the bill; enumerates many of the benefits involved in its enactment; cites the views of Messrs. STEPHEN and WILBERFORCE—two of the warmest friends and most powerful advocates of negro emancipation—in favour of the pecuniary cost at which this invaluable blessing is to be secured; and concludes with those reflections which would naturally suggest themselves to a pious mind. Of the discourse generally we may observe, that it is appropriate to the occasion on which it was delivered, and creditable to the heart that dictated its sentiments. Referring to the date when the bill is to take effect, August 1st, 1834, Mr. I. observes:—

* The particulars of this service were given in our last Number, page 473; and we are happy to add, that the resolution then passed, to erect "A Monument to commemorate the abolition of colonial slavery," meets with every encouragement from the friends of that "great deliverance" the memory of which it is designed to perpetuate. The foundation-stone, it is expected, will be laid in a few days.

"By a singular coincidence, this will be the 120th anniversary of the accession of the illustrious house of Hanover to the British throne, on the first of August, 1714. Glorious era! especially to Protestant Dissenters, who were then delivered from the slavery prepared for them by the "Schism Bill," contrived by Queen Anne, the last of the Stuarts, and her Tory ministers."

"*First steps to Latin Construing and Composition.*"—London: Sherwood & Co., 12mo.

In these days of educational quackery, when some *new system* or other is constantly soliciting the suffrages of the public, and men profess so to simplify every branch of instruction as almost to preclude the necessity of thought and reflection; when elementary works are daily issuing from the press in such number and variety as to perplex the mind of the teacher, and to render it impracticable for the man of business (as in olden times) to keep any stock of such publications upon hand;—the public cannot be too cautious how it leads its mind to these empty pretensions.

Not that there can be a doubt that too great a demand has been made upon the youthful faculties, and that some have accustomed themselves to expect from children the mental effort of an adult; but, on the other hand, is it not equally a fault to treat children as though they were machines, and to expect from them scarcely any exercise of their own minds? In our opinion the old maxim, '*Medio tutissimus ibis*,' is as applicable to education as to any other pursuit; and it appears to us that a teacher who should combine a portion of modern simplification with a little of the ancient rigour, would prove by far the most efficient and successful.

The little piece at the head of this article consists of two parts:—the former relating to exercises upon the Latin Grammar, and the latter to Latin construing. The object of the work is to facilitate the acquaintance of youth with the rudiments of that language, and to make them thoroughly acquainted with what

they profess to learn. We like the plan much, and have no doubt that it will be attended with success wherever it is carried into operation.

The Biblical Cabinet, Vol. IV.—Principles of Biblical Interpretation. Translated from the Institutio Interpretis of J. A. Ernesti. By C. H. TERROT, A. M. Vol. II.—Edinburgh: Thomas Clark, 1833.

The *Biblical Cabinet* has our unqualified approbation. Its design is most excellent, and its execution has hitherto been highly creditable. It has some advantages over the *Biblical Repository* of America, though in other respects it must yield to that invaluable publication. The work, of which the present volume forms the conclusion, is too highly estimated throughout Europe to require commendation. It has hitherto been but little known to a large class of readers, who are yet desirous of availing themselves of its instruction. Dr. Stuart published in America a valuable little work, which has subsequently been republished in this country, under the superintendence of Dr. Henderson, consisting of a compilation from various authors, with Ernesti's *Institutio Interpretis* as its basis. But the present translation comprises the whole of the original work, together with the notes of Dr. Ammon, the editor of the standard edition of Ernesti. We think the conductors of the *Biblical Cabinet* have done well in presenting this distinguished and invaluable work to the English reader without abridgment; and we hope that the patronage extended to their undertaking may induce them to furnish us with numerous similar translations from the Latin and German tongues.

Fifty-one original Fables, with moral and ethical Index. By A. T. J. R. Embellished with eighty-five original designs. By R. CRUICKSHANK. Also, a Translation of Plutarch's Banquet of the Seven Sages. Revised for this work.—HAMILTON, ADAMS, & Co.

A book of fables for adult readers is, in the present day, a literary novelty, and this work aspires to be

read at court, since it is dedicated to the king, by "His Majesty's special permission." The fables are not destitute of ingenuity, and the morals are generally correct, though the former are disfigured by coarse, and, occasionally, profane expressions. Surely a writer of discernment would have avoided these defects, in deference to his distinguished Patron, and to the taste of the present age, if from no higher motive.

The Doctrine of the Two Covenants, wherein the nature of Original Sin is explained; and St. Paul and St. James reconciled in the great article of Justification. By E. HOPKINS, D. D., Bishop of Londonderry.—Religious Tract Society.

The Child's Book of the Creation. By Rev. C. A. GOODRICH, of North America.—Religious Tract Society.

Rolls Plume, an authentic Memoir of a Child, in a Series of Letters to a Child. By ANDREW REED.—Religious Tract Society.

The Weekly Visitor. Religious Tract Society.

Anecdotes. Christian Graces.—Religious Tract Society; 12mo.

The first book on our list is a reprint of a valuable old treatise, justly meriting a place in the series of excellent abridgments, by which this invaluable society has re-set so many gems of old divinity, and presented them in an attractive form to modern readers.

The "Child's Book" is an admirable little work, which might well be called the religious philosophy of the Creation, containing, most happily, intellect and piety.

"Rolls Plume" is an interesting memoir of early piety, written with the talent and good taste which might naturally be expected from

its author, who, in gracefully adapting himself to the capacity of children, will not, we hope, find that he has laboured in vain.

In the "Weekly Visitor," the Tract Society, which first set the example of the cheap diffusion of knowledge, has, as might have been expected, been the first to attain, what one would almost think must be its *ne plus ultra*, eight large octavo pages, in closely printed double columns, for one half-penny, and embellished with two engravings.

We hope this valuable little library of knowledge, which is adapted for all classes of readers, will soon be found in every family, though we think if the writer of the series of papers of which "Instability, or the New Broom" is one, would exercise a more rigid taste, it would greatly improve very useful talents for illustration. To "be simple, but by no means vulgar," should be the motto of all writers for the lower classes; the elevation of whose taste is no slight object, since by making intercourse with their superiors more easy, it increases mutual sympathy and respect.

In the paper in question, there is also the more serious defect of lessening the force and dignity of important religious observations, by a most incongruous association with "Peggy's New Broom."

The "Anecdotes" constitute a very interesting and profitable pocket companion for persons of but little leisure. The above volume, which is but one of a series published by the same society, is compiled with the usual accuracy, and regard to the best interests of man, which characterize the society's publications.

OBITUARY.

MRS. PAIN, OF WOODSTOCK.

The pious subject of this brief memoir was one of *twelve* who united themselves together in church fellowship, in this place, just about six years ago, having been baptized with several others, at Oxford, by the Rev. W. Copley, the previous autumn, and she is the first of

that number whom death has removed. She died on Sunday, March 24th, aged seventy years. Mrs. P. had for many years been seeking the Lord, before there existed any public means of instruction in this place, corresponding with the spiritual wants of the people; and since her union with the church of

Christ, she had always been, up to the commencement of her last illness, a very regular hearer, and a constant attendant at prayer-meetings. She was very kind to any who bore the name of Christ, especially to Christian ministers; and her pastor will long have reason to remember her prayers and counsels, and her tender sympathy in the time of trouble.

Our departed friend was distinguished by uncommon energy, both of mind and body. She had been early left a widow, in the public line of business, in a most ungodly place; yet managed to gain a respectable livelihood for herself and family, to keep an orderly house, and, what is most remarkable, to seek to good purpose the "*one thing needful*."

For some time before this, being strongly persuaded there was more in the word of God than she had as yet learned, she eagerly seized every opportunity of hearing the word from different preachers, that she might, by the blessing of God, get her mind enlightened. For this purpose, she as often as possible travelled to neighbouring towns, no one as yet daring to preach the gospel at W——; and on one occasion, if not more, she made a journey to London for the express purpose of hearing the gospel, that she might compare it with what was taught in the country, not doubting but that in all the meetings in the metropolis it would be preached in its purity.

But our dear friend obtained most of her knowledge in the early part of her Christian experience from books; and the reading of *Boston's Fourfold State* was especially blessed to her, leading her, under the Divine blessing, entirely to renounce her own righteousness as a ground of justification, and to rejoice in Christ Jesus as being her only and complete Saviour. She had been used to speak of her former state of mind under the figure of a building which, having reared with her own hands, she took great delight in; but the reading of *Boston* levelled all in the dust, and left her no refuge but Christ.

About this time the ministry of the Rev. Daniel Wilson (now bishop of Calcutta), who preached at a village about ten miles distant, was made very useful to her, and to several others in this neighbourhood, who were accustomed frequently to travel to *Worton* for spiritual food.

Having at length retired from the bustle and fatigue of the business above mentioned, our dear friend had now nothing to do but to consecrate her time and influence to religious purposes.

About ten or twelve years ago she set about a work that has led on to great results. Having premises of her own, she at all risks let a room to the Methodists, and hence another attempt was soon made to preach the gospel in this town. She greatly encouraged her Methodist tenants under the persecution to which they were exposed, always rejoicing in the good work. Now also the Baptists, from Oxford, were induced to make a new effort, and the late venerated Mr. Hinton finished his sermon which he had begun thirty years before, leaving it then but just entered upon, having to escape for his life.*

Mrs. P. soon decided upon fixing herself among this latter denomination of Christians, of which, as before observed, she continued a steady friend, and an ornamental member, to the end of her career.

The latter part of her life was characterized by profound humility, joined with the most happy assurance of her interest in her Saviour. Her joy during her last illness sometimes rose to ecstasy, when she forgot all her pains and sufferings. Visiting her one morning about a week before her death, she told me that her joy had been so great during the night, under a sense of the love of God to her soul, that it had almost "*crushed*" her, and that she wished to hear *all* the hymns of praise that had ever been written read and sung to her; she had even attempted to sing one herself, the ninety-seventh in the Cottage Hymn-book. All who witnessed our departed friend were compelled to rejoice with her. Having called one of her grandsons to her bedside she said—and these were her last intelligible words: "Look at me; I am dying; do you learn how to die."

Her death was improved on the Sabbath following from the words of her own choice, *Zech. xiv. 6, 7*. The promise of "*light in the evening*" she had applied to personal experience, and, to her own joy and ours too, after the cloudy day of mortal life, she was not disappointed. During that day she had wrestled hard with doubts and fears; but *light* had evidently been sown for her, and it arose in sacred beauty amidst the shades of the evening. "Mark the perfect, and behold the upright, for the end of such is peace."

C. D.

Woodstock.

* A full account of this may be seen in the Biographical Portraiture, by his son, the Rev. J. Hinton, p. 255

RELIGIOUS INTELLIGENCE.

FOREIGN.

FRANCE.

Case of the Members of a Church of the Baptist Denomination, at Bertry, near St. Quentin.

It may not be generally known that in the neighbourhood of Cambrai and St. Quentin, in the north of France, there have existed for a considerable period several small congregational churches. At Bertry it has pleased God considerably to increase the number of the awakened, under the preaching of M. Poulain, sen., a minister of Christ to whose exertions honourable testimony is borne by the neighbouring ministers. The church consists of about 14 members; but, as a considerable number of Protestants had manifested a desire to hear the word, and as a room sufficiently large could not be obtained, the brethren commenced last year the erection of a small chapel. The walls are completed, and the building roofed in; the brethren have exerted themselves (each in his calling of mason, carpenter, smith, &c.) to the utmost of their ability, and even beyond their ability; but, being few in number, and very poor, and having already incurred a debt of about £15, the work has been, through necessity, left incomplete. It is calculated that about £35 will enable them to finish the building, and provide the necessary seats; and as it is very desirable to accomplish this before the approaching winter, the present appeal is made to those friends of the Gospel in England who, it is believed, are willing to tender their kind assistance, wherever a specific and feasible object, worthy of their aid, is presented to them.

The publisher of the Baptist Magazine, Mr. Wightman, No. 24, Paternoster Row, has kindly undertaken to receive subscriptions; which will be promptly forwarded to Bertry.

DOMESTIC.

BRITISH AND FOREIGN TEMPERANCE SOCIETY.

The British and Foreign Temperance Herald for October contains the following gratifying information.

MARITIME AUXILIARY.

"A meeting of ship-owners and others took place at the office of John Pirie, Esq., Cornhill, July 10, 1833, when a Provisional Committee was formed, with power to add to their number; and a portion of the time of one of the Society's agents has been set apart to assist in making the arrangements necessary for forming a maritime auxiliary. But in order to remove an objection felt by some ship-owners and merchants to the disuse of ardent spirits, without providing a substitute, when necessary, a memorial, previously prepared, was adopted at this meeting for presentation to the Lords of the Treasury, to obtain permission to ship wine as stores, for the use of the crews of vessels, *duty free*."

Every friend to the cause of sobriety, so closely connected with the interests of British seamen, will learn with pleasure that this well-directed effort has proved successful. It is added:

"The Committee attach importance to the issue of this application to the Lords of the Treasury, not only as removing an obstacle to the introduction of temperance principles among seamen, but as affording a practical refutation of objections which have been lately brought forward by the public press against the Society, under the mistaken notion, that its rules prohibit the legitimate and proper use of wine, and other fermented liquors.

"Distilled spirit stamps a country intemperate: vinous countries, as France, Italy, and Spain, are known to be sober. While excess in the use of any fermented liquors is prohibited as an abuse, the simple use of distilled spirits by men in health constitutes the *abuse*, upon which the Society labours to open the eyes of the community."

The following will afford our readers a concise view of the present numerical strength of this society.

NUMBER OF MEMBERS IN ENGLAND AND WALES.

London	-	-	-	5112
Bedfordshire	-	-	-	100
Berkshire	-	-	-	1018
Buckinghamshire	-	-	-	716
Cambridgeshire	-	-	-	234
Cheshire	-	-	-	1402
Cornwall	-	-	-	2761
Cumberland	-	-	-	848
Derbyshire	-	-	-	842

Devonshire	-	-	-	1374
Dorsetshire	-	-	-	243
Durham	-	-	-	1799
Essex	-	-	-	1114
Gloucestershire	-	-	-	2020
Guernsey	-	-	-	150
Hampshire	-	-	-	385
Hertfordshire	-	-	-	150
Jersey	-	-	-	1025
Kent	-	-	-	1475
Lancashire	-	-	-	19,237
Leicestershire	-	-	-	312
Lincolnshire	-	-	-	44
Man, Isle of	-	-	-	367
Middlesex	-	-	-	755
Norfolk	-	-	-	225
Northumberland	-	-	-	1082
Nottinghamshire	-	-	-	712
Oxfordshire	-	-	-	188
Shropshire	-	-	-	356
Somersetshire	-	-	-	1348
Staffordshire	-	-	-	985
Suffolk	-	-	-	539
Surrey	-	-	-	750
Sussex	-	-	-	433
Warwickshire	-	-	-	1250
Westmoreland	-	-	-	452
Wight, Isle of	-	-	-	65
Wiltshire	-	-	-	1368
Worcestershire	-	-	-	631
Yorkshire	-	-	-	7127
Wales	-	-	-	89
				61,088

INCREASE REPORTED LAST MONTH.

Amersham	-	-	-	7
Bassingham	-	-	-	22
Belper	-	-	-	47
Bolton	-	-	-	992
Chelmsford	-	-	-	3
Do. Great Baddow Association	-	-	-	7
Farrington	-	-	-	13
Globe Fields	-	-	-	22
Guernsey	-	-	-	70
Lostwithiel	-	-	-	276
Portsea	-	-	-	10
Rydc	-	-	-	5
Selby	-	-	-	8
Spitalfields	-	-	-	190
Thornbury	-	-	-	26
Wellington	-	-	-	111
Worcester	-	-	-	38

1847

NEW SOCIETIES REPORTED LAST MONTH.

Cherhill, Wilts	-	-	-	17
Chipping Sodbury, Gloucestershire	-	-	-	
Glastonbury, Somersetshire	-	-	-	
High Legh, Cheshire	-	-	-	35
Lincoln	-	-	-	50
Somerton, Somersetshire	-	-	-	24
Torrington, Devon	-	-	-	48

Whittlesea, Cambridgeshire	
Woolton, Lancashire	47
Wootton-under-Edge, Gloucestershire	30
	2098
Total	63,186

PATRIOT NEWSPAPER.

Mr. Editor,

I am desired to request you to insert in your Magazine the following Resolutions. Yours truly,

J. B. SHENSTON, Sec.

At a meeting of the Board of Baptist Ministers, specially convened at Fen Court, October 15, 1833, the Rev. JOHN DYER in the Chair.

Resolved unanimously,

1. That it is the opinion of the Board, that it is of considerable importance to the general interests of the Orthodox Dissenters of this kingdom, that a weekly newspaper of religious character should be maintained as the organ of their sentiments, the medium of intelligence, and the advocate of their principles.

2. That, in the opinion of this Board, the thanks of the Dissenting community are due to those gentlemen who have so disinterestedly contributed funds for the establishment of the Patriot newspaper, and that in their laudable undertaking they are entitled to the cordial and zealous support of all the friends of civil and religious liberty.

3. That, without pledging this Board to an approval of all the sentiments contained in the Patriot paper, we regard that journal as decidedly the ablest and fairest representative of the views and sentiments of the Orthodox Dissenters, among the extant newspapers.

4. That, this Board at the same time feel bound to convey to the Trustees of the Patriot their conviction, that the confidence of the Dissenters generally, can be obtained only by a more decided and consistent advocacy of their distinguishing sentiments.

AUXILIARY MISSIONARY SOCIETY FOR OXFORDSHIRE AND ADJACENT COUNTIES.

The Eighteenth Annual Meeting of the above Society was held at Hook Norton, September 26, 1833. Rev. R. Pryce preached in the morning, and the Rev. W. Copley in the evening. The Public Meeting was held in the afternoon. Mr. Gilkes was called to the chair. Rev. Thomas Coles, the secretary, read the Report, which comprised

a review of the operations of the Baptist Missions during the past year, highly calculated to sustain and enhance a lively interest in the sacred cause. The meeting expressed its deep sympathy in the sufferings and privations endured by the persecuted brethren in Jamaica, but hailed the prospect of their effectual removal in the extinction of colonial slavery; and also, in the severe losses that had been sustained by the missionaries in the East, by the failure of the Calcutta banks, while their successful occupation of an increasing number of missionary stations, must inspire joy and gratitude in all the friends of missions. The devotional exercises of the day were conducted by brethren J. Price, Darkin, West, Catton, S. Taylor, &c. The amount of the collections, in the Auxiliary for the Baptist Missionary Society during the past year, was £164 18s. 7d., making a total, since its formation, of £4461 18s. 10d. The collection for the Serampore Mission, during the year, had been £54 3s. 11d., making the total, since 1827, £350 11s. 2d. The sums reported at this Meeting, from those societies which had already made their collections for the current year, were about £75 for the Baptist Missionary Society, and nearly the same for the Serampore Mission. The services of the day were very numerous attended, and all present appeared largely to partake of that spirit of cordial and devout union of heart and effort, which constitute the best token and pledge of the divine blessing.

ORDINATIONS, &c.

GREAT GRANDSEN.

June 26th, Mr. S. Peters was ordained to the pastoral office over the Baptist church at Great Gransden. Mr. Bailey, of Haddenham, read the Scriptures and prayed; Mr. Simmons, of Bluntisham, delivered the introductory discourse; Mr. Fordham, of Caxton, proposed the usual questions; Mr. McKenzie, of Isleham, offered up the ordination prayer; Mr. Middleditch, of Biggleswade, addressed the minister and people from 1 Cor. iv. 1, 2; and Mr. Hindes, of Blunham, concluded in prayer. Mr. Gillson, of Eversden, preached in the evening.

NEW YORK, AMERICA.

At New York, America, July 20th, 1833, by a vote of an ecclesiastical council, convened for that purpose, the Rev. Octavius Winslow, late a student

of Stepney College, London, was solemnly set apart to the pastoral charge of the Bowery Baptist church, in that city, by the laying on of the hands of the Presbytery.

The following was the arrangement of the services: Introductory prayer by the Rev. A. Maclay; sermon by the Rev. J. Dowling; ordaining prayer and imposition of hands, by the Rev. C. G. Sommers, M.A.; charge by the Rev. S. H. Cone; right hand of fellowship by the Rev. D. Dunbar; address to the newly-constituted church by the Rev. J. Gowing, D.D.; concluding prayer by the Rev. W. R. Williams; benediction by the candidate.

Deep solemnity pervaded a crowded audience. A few sabbaths after, eight individuals were baptized and received into the church, as the first-fruits of his ministry. May it be the prelude to an abundant harvest!

BRAYFORD, NORTH DEVON.

On Wednesday, July 31st, the half-yearly meeting of the Baptist ministers of North Devon took place at this village, when our brother, Mr. W. Cutcliffe, was set apart as the pastor of this church. The service commenced at six in the evening. Brother Edmunds (Indep.), of Braunton, read the Scriptures and prayed; Brother Pyne, of Bideford, gave the introductory address, on the nature of a Christian church, asked the questions, and received the replies; Brother Chapman, of Barnstaple, offered the ordination prayer; Brother May, of Croyde, delivered the charge to the minister from 1 Tim. iv. 16; Brother Pulsford, of Torrington, preached to the people from 1 Thess. v. 12, 13, and closed the service with prayer. We have reason to hope, from what we heard and saw, that a prospect of usefulness opens before our brother, which he seems disposed to turn to the best advantage. We have reason to fear, however, that his labours will be curtailed from the scantiness of his temporal resources. He has a wife and three children; the church can give him but £20 per year, and six more he receives from another source. Consequently he is obliged to be much employed to obtain the bread that perisheth, and provide things honest in the sight of all men. This necessarily prevents his preaching as often as it is desirable in the many dark villages that surround him, where hundreds are perishing for lack of knowledge. If this case should meet the eye and affect the heart of any of the wealthy

and liberal children of God, they would render an essential service, not only to our brother, but to the cause of God around him, if, of their abundance, they would contribute their mite towards this interesting case.

AYLESHAM.

On Friday, the 9th of August, Mr. Alfred Powell (late member of the Baptist church, meeting at St. Clement's chapel, Norwich) was publicly ordained over the Particular Baptist church meeting at Providence chapel, Aylesham, Norfolk. Mr. Stowers, supplying at Buxton, opened with reading the Scriptures and prayer, and delivered an appropriate address on the nature of a gospel church; Mr. Betts, of Great Yarmouth, asked the usual questions, offered up the ordination prayer, and delivered the charge, founded on 1 Tim. iii. 1; Mr. Boast, of Salehouse, addressed the church from Ephes. v. 2, "Walk in love," and concluded with prayer. The day was closed with a sermon delivered by the newly-ordained minister, founded on Isaiah xxxvi. 5. The members of this small interest have learnt by painful experience that persecutions have not ceased; and, grateful to the great Head of the Church for his mercy and faithfulness, they earnestly entreat the prayers of a praying Israel.

RICKMANSWORTH.

Wednesday, August 21st, Mr. S. Benham was ordained over the Particular Baptist church at Rickmansworth, Herts. The chapel being too small, the services were held in the Town Hall. Mr. George, of Harrow, commenced the morning service with reading and prayer; Mr. Cooper, of Amersham, described the nature of a Christian church, and the reasons of dissent; Mr. Gundry, of Hendon, asked the usual questions, recognized the union, and presented the ordination prayer; Mr. Cooper concluded. Mr. Davis, of Chenies, commenced the afternoon service with reading and prayer; Mr. Gundry delivered an impressive charge to the minister, from Matt. v. 16; Mr. Giles, of Chalfont (Indep.), concluded with prayer.

In the evening, Mr. Benson, of Mill End, read the Scriptures and prayed; Mr. George, of Harrow, delivered the charge to the people, from 1 Thess. v. 12, 13; Mr. Benson concluded with prayer.

The attendance throughout the day was very numerous, and the interest mani-

fested intense. Twenty-eight have been baptized and added to the church within the last four months, and several others of hopeful character have offered themselves for baptism and communion. May the little one become a thousand!

STONEHOUSE, DEVON.

On Friday, August the 30th, was publicly recognized the pastoral relation of Mr. James Webb, late a student at Bradford, to the Baptist Church assembling in Union-street, Stonehouse, Devon.

In the morning, the Scripture was read, and prayer offered, by Mr. Smith, of Plymouth (Indep.) Mr. Nicholson, of Plymouth, explained the nature of the service, and presented to Mr. Webb the usual questions: the pastor and church were then commended to God in prayer by Mr. Horton, of Morrice-square, Devonport; and Mr. S. Webb, of Langley, Essex, the pastor's father, addressed him from 2 Timothy iv. 2. Mr. Hurdall, of Devonport (Indep.), concluded the service by prayer.

In the evening, Mr. Ray, of Stonehouse (Wesleyan), read the Scriptures and prayed; Mr. Willcocks, of Devonport, delivered a discourse to the church, founded on 1 Thess. v. 12, 13; and Mr. Rooker, of Tavistock (Indep.), prayed in conclusion.

This infant cause owes its origin, under God, to the joint efforts of members of the three neighbouring churches in Plymouth and Devonport, from which seventeen persons have recently been dismissed to form a separate society at Stonehouse. The money requisite to purchase a neat meeting-house, in a convenient situation, was advanced, about sixteen months since, in loans of £25 and £50 each; several of which will be generously cancelled, provided the total debt (about £400) can be discharged. May the undertaking be favoured with the approval and blessing of the King in Zion!

ALIE STREET, LONDON.

Thursday, September 5th, 1833, Rev. Philip Dickerson was set apart as pastor of the Baptist church meeting in Alie Street, Whitechapel; Mr. Upton, of Poplar, read the Scriptures and prayed; Mr. Pritchard, of Keppel Street, delivered the introductory discourse and asked the questions; Mr. Jones, of Mitchell Street, offered up the ordination prayer; Mr. Upton, Sen., addressed the pastor and the church; and Mr. J. B. Shenston concluded the service.

HAWTON LANE, NEWARK.

On Tuesday, Sept. 10th, 1833, the Rev. J. Dawson was publicly recognized as pastor of the Baptist church, Hawton Lane Chapel, Newark. In the morning, after the devotional part of the service, the Rev. G. Pope, of Sutton-on-Trent, delivered the introductory discourse; the Rev. W. Nichols, of Collingham, offered the ordination prayer; and the Rev. W. Steadman, D. D., President of the Baptist Academy, Bradford, gave an impressive charge to the minister, from 2 Cor. iv. 1. In the evening, after reading the Scriptures and prayer, the Rev. J. Edwards, of Nottingham, preached to the church from Eph. iv. 1; after which, four persons were set apart to the deacon's office, by Dr. Steadman, who, in his address to them, stated the origin and nature of the office, and then concluded the solemn and interesting services of the day with fervent prayer.

CLAPHAM, SURREY.

On Wednesday, September 18th, a public service was held in the Baptist chapel on the occasion of recognizing the Rev. John Edwards (late of Watford) as the pastor of the church meeting in the above place.

The Rev. George Brown, of Clapham, commenced the service by reading and prayer; Rev. E. Steane, of Camberwell, delivered the introductory discourse, founded upon Acts xvi. 5; Rev. John Dyer, Secretary to the Baptist Missionary Society, asked the usual questions and prayed; Rev. James Upton, of London, addressed the minister and the church, the former from 1 Pet. v. 4, and the latter from Philip. i. 27; and the Rev. Mr. Jack, of Acre Lane, concluded with prayer. Rev. Messrs. Coultart, Richards, and Dr. Soveller gave out the hymns. The chapel, which has lately been repaired, was crowded with deeply-interested hearers. Every part of the service was appropriate and delightful. Many friends from London and the vicinity came to testify their satisfaction at the revival of this ancient Baptist cause, understanding that in the choice of their present minister the church was "*cordial and unanimous.*" The wish of all seemed to be—"O Lord, send now prosperity!"

MIDHURST, SUSSEX.

On Thursday, July the 11th, a Baptist church was formed in this town, consisting of fifteen members, nine of whom

previously belonged to other Baptist churches, and six had been recently baptized. In the afternoon a meeting was held at half-past two, when the Rev. C. E. Birt, of Portsea, stated the nature of the union about to be formed, read the letters of dismission, and, as the representative of the whole, gave to each member the right hand of fellowship. The Rev. E. Steane, of Camberwell, then commended the infant church to the gracious blessing of Him who is able to make it strong and to increase it a thousand fold. Immediately after this, public worship commenced. The Rev. W. Malden, of Chichester, read the Scriptures and prayed; the Rev. C. E. Birt, preached from Eph. i. 22; the Rev. T. Wallace, of Petworth, concluded the service. The Lord's supper was then administered.

On Thursday, September 12th, a new and commodious chapel was opened for divine worship at this place. A sermon was preached in the morning by the Rev. — Johnson, of Farnham, from Isaiah xlv. 24; in the afternoon, J. Smeed, from Eythorne, was ordained the pastor of the newly-formed church; the Rev. J. Edwards, of Brighton, delivered the introductory discourse; the Rev. W. Paine, of Eythorne, asked the usual questions, received Mr. Smeed's confession of faith, and offered the ordination prayer; and the Rev. C. E. Birt, M. A., of Portsea, gave the charge to the minister and church, from Ezra x. 4. The Rev. E. Steane, of Camberwell, preached a sermon in the evening. Fourteen ministers were present, most of whom took some part in the services. The interchange of Christian feeling between brethren of different denominations was truly delightful. The congregations were large and respectable: it was the happiest scene that Midhurst has witnessed for many years. The chapel, which is 40 feet by 35, neat and substantial, will cost £900: through the assistance of kind and liberal friends £525 has been obtained, and it is hoped that the Christian public will not suffer the infant cause long to be burdened with the debt that yet remains.

MIDDLETON CHENEY.

On Wednesday, Sept. 25th, 1833, Mr. G. Stonehouse, late of the Newport Evangelical Institution, was ordained pastor of the Baptist Church, Middleton Cheney, Northamptonshire.

The Rev. J. Brooks, Fenny Stratford, delivered the introductory discourse. Rev. E. Adey, Leighton Buzzard,

Beds. asked the usual questions and received the confession of faith; Rev. W. Gray, Northampton, offered the ordination prayer with imposition of hands; Rev. T. P. Bull, Newport Pagnell, Mr. S.'s tutor, delivered the charge; and the Rev. J. Coles, A.M., Bourton on the Water, preached to the people.

Rev. J. Simmons, M. A., Olney, preached in the evening. The congregations were unusually large, and the services of the day deeply interesting.

INVERNE, DORSET.

August 25, 1833, was opened at Inverne, in the county of Dorset, a meeting-house capable of holding 100 people, and at the same time Mr. James Davidge was ordained pastor of the newly-formed church. The services of the day were commenced by Mr. Gill, of Parley, by reading and prayer; Mr. Dore, of Winborne, described the nature of a gospel church, asked the usual questions, received the confession of faith, and offered up the ordination prayer, accompanied by laying on of hands; Mr. Bulgin, of Poole, gave the charge to the minister, from 2 Tim. ii. 15, and concluded with prayer. In the evening the service commenced at half-past six; Mr. Bulgin read the Scriptures and prayed, and Mr. Gill gave a charge to the church from Deut. iii. 28, and concluded with prayer. This little church has been gathered out of the world in great measure by its present pastor, "*a man which was blind from his birth.*"

The place of worship was built at the small expense of about £60, £30 of which is still owing; and as the minister's affliction prevents his travelling, any contributions towards it will be thankfully received by either of the ministers above mentioned. Mr. Davidge preaches also at other villages in the neighbourhood; he has preached during the whole summer in the open air, at Shroton, two miles' distance, where few other preachers would like to have ventured, as there were many persecutors; but they said one to another, "Don't hurt the poor blind man," and they now hear him with great attention. Indeed such an impression has been made as to render it most desirable that a house somewhat larger than that at Inverne should be built; and there are two or three young men who will gladly engage in such a work when spring returns, if they receive such donations as will first pay the debt above mentioned. They cannot contribute much money, but they can and will save much, by working at a

very cheap rate, and it is earnestly hoped that they will meet with the encouragement they deserve.

WEST HANTS.

The West Hants ministers held their half-yearly meeting at Romsey, Sept. 18, 1833. The brethren spent several hours in prayer and private conference, on subjects connected with their own spiritual welfare, and the advancement of divine truth in their respective neighbourhoods.

The public service was conducted as follows: Brother Turquand, of Milford, delivered an address on the duties resulting from the union of believers to Christ, and to each other; brother Burt, of Bewley, spoke on the best means for promoting a revival of religion in individuals and in churches; brother Grant, of Sway, followed on the same subject; and brother Draper, of Southampton, addressed the auditory on the excellency of the bulwarks which God has placed around his church and people. Brother Burnet, of Lockerley, began by reading the Scriptures and prayer; and brother Reynolds (Indep.), closed the interesting service of the evening in fervent supplication. The next meeting, by the divine blessing, to be held at Sway.

NOTICE.

The Rev. John Jackson, late of Hebdon Bridge, near Halifax, has accepted the invitation of the Baptist church at Somerset Street, Bath, and will commence his pastoral labours among them the first Lord's-day in November next.

RECENT DEATHS.

WILLIAM NEWITT.

Died, Oct. 2d, 1833, Mr. William Newitt, of Paxford, near Campden, Gloucestershire, many years deacon of the Baptist church, Campden, whose urbanity of manner, integrity, and uprightness of conduct, endeared him to many. As his life was useful and devoted to the service and welfare of the church, so was his end peaceful and happy.

REV. JOSEPH HUGHES, M.A.

We have to record, in the pages of our present number, the not unexpected removal to his rest of the universally esteemed co-Secretary to the British and Foreign Bible Society, the Rev. Joseph Hughes. For several weeks he had been languishing under the effects of a topical

complaint, which admitted of very slender hopes of recovery, except by the doubtful means of a surgical operation, which, in the state of his constitution threatened to prove fatal. Under these circumstances, our venerable friend, with serene fortitude and calm submission, awaited the approach of "the appointed time when his change should come." He expired on Thursday evening, Oct. 3d, in the 65th year of his age. The deceased had been the faithful pastor of the church at Battersea for seven-and-thirty years; and it was the only church with which he ever stood in that relation.

To Mr. Hughes, more than to any other individual, the British and Foreign Bible Society owes its origin. That feature of the institution which constitutes its distinguishing excellency, *the disencumbered simplicity of its object*—by which the plan of combination was rendered practicable to an extent to which no previous plan had ever been carried—he had the merit of conceiving and embodying in his first suggestion; although he did not venture to anticipate the great national combination and international union which have grown out of his modest scheme, so as to render the British and Foreign Bible Society, with all its affiliated and kindred institutions, the most magnificent enterprise of this or any other age since apostolic times. And now, that the honoured father of the institution is gone beyond the reach of human applause, it seems due to his memory to record, that to his pen was entrusted the drawing up of the original prospectus; and to his catholic spirit, exemplary prudence, conciliatory deportment, amiable disposition, and devout character, the Society has been incalculably indebted for having triumphed over the peculiar difficulties which beset the early years of its existence. If the institution did not emanate full-grown from his mind, it harmonized most completely with his character; and he entered so fully into the object as to live in it and for it. To have been identified with such an institution for nearly thirty years, and to have grown venerable in its service, yet without surviving the physical and mental energies required for usefulness, must be regarded as an enviable distinction, even though it is probably but too true, that he fell a sacrifice to his zeal and exertion in its service.

Mr. Hughes was interred in Bunhill fields on Saturday, the 12th, near the vault which contains the bodies of Dr. Nathaniel Lardner and the Rev. Daniel Neal. A little after 12 o'clock, the pro-

cession arrived opposite the burial-ground, when the corpse was carried into the Wesleyan-Methodist chapel, City-road, which had been kindly lent for the occasion. Mr. Liefchild commenced the service by reading certain passages of Scripture, and then offered up a solemn prayer on the occasion. Mr. George Clayton delivered an address, in which he characterized the deceased as a man gifted with more than ordinary natural abilities, which were greatly improved by a sound and liberal education. When the coffin had been removed from the chapel to the grave, Mr. Dyer, the secretary of the Baptist Missionary Society, offered up an appropriate and solemn prayer. The procession consisted of about a dozen coaches; and most of the members of the Committee of the Bible Society attended the funeral, as well as a great number of other respectable individuals. On the following sabbath morning Mr. Sheppard, of Frome, an old and intimate friend of Mr. Hughes, preached a sermon on the occasion of his death, in the chapel at Battersea, from 2 Tim. iv. 6: "For I am now ready to be offered, and the time of my departure is at hand."

NEW PUBLICATIONS.

Just Published,

Small-hand Sentences, explanatory of the Geography of the Scriptures, for the use of Schools. By S. D. Mettam, 14, Guildford Place, Spa-fields, London.

A Discourse occasioned by the death of the Rev. Joseph Hughes, A.M., one of the Secretaries of the British and Foreign Bible Society, delivered to his late congregation at Battersea, on Sunday, Oct. 13. By John Sheppard, author of *Thoughts on Private Devotion*, &c.

In the Press,

The Christian's Golden Harp, or Promises of Scripture in verse. By W. C. D. Dedicated, by permission, to James Montgomery, Esq.

Fanaticism. By the author of *Natural History of Euthusiasm*, *Saturday Evening*, &c.

The Church at Philippi, or the Faith and Conduct of the Early Christians illustrated. By the author of *The Pastor of Blamont*, 12mo.

A Pocket Expositor of the New Testament, in one thin volume, 12mo. By T. Keyworth.

The Commentaries of John Calvin on the Epistle to the Romans, to which is prefixed his Life. By Theodore Beza. Translated by F. Sibson, A. B., Trinity College, Dublin. 12mo.

IRISH CHRONICLE.

NOVEMBER, 1833.

THE friends of the Baptist Irish Society, it is not doubted, will unite in the sincere regrets of the Committee that the lamented and continued indisposition of the esteemed Secretary, the Rev. J. Irviney, should have made it necessary for him to resign his official connexion with the Society. While the Committee would devoutly acquiesce in this afflictive dispensation, they would solicit that direction from above, and that co-operation from their friends, which the existing circumstances of the Society demand.

Gratefully recollecting former appearances, when the funds of the Society have been more than exhausted, the Committee would still humbly rely on the renewed interposition of Divine Providence, and the estimation in which the objects and operations of the Society have been so long and so extensively held, for those supplies of pecuniary aid, which are, at this time, essentially requisite to continue unimpaired its agency and exertions.

It is earnestly hoped that our ministering brethren and friends in the country, to the utmost of their power, will encourage the applications of our respected brother, the Rev. Stephen Davis, of Clonmel; and any other ministers who, by the request of the Society, may, at this critical period, engage to collect subscriptions, donations, &c., on its behalf.

The Committee also look with confidence to the well known and often tried benevolence of their friends in the North. This being the usual season for visiting that portion of the United Kingdom, the Rev. James Allen, of Ballina, whose name, especially on account of his active and valuable efforts during the late partial famine in that district of Ireland to which his labours extend, must have become familiar to our friends in Scotland, has been requested to undertake this journey; and he is thus commended to the affectionate regards of all to whom the object of his visit may afford him an introduction.

* * * The nineteenth annual report of the society's proceedings is now in circulation.

*From the REV. JAMES ALLEN to the
SECRETARIES.*

Ballina, September 23rd, 1833.

My dear brethren,

I have, since I last addressed you, been pretty much employed in the inspection of the schools, and in occasional preaching. The schools, I am happy to say, are doing as well, as far as I can judge, as at any former period. Of course there are, and always will be in so large a number of schools, a few exceptions. Besides my usual preaching in Easky and in Ballina, I have been engaged during the month in Sligo, Coolany, Carrig-on-Cur, and Danmahair. Oh, that the seed sown in each of these places may produce an abundance of fruit!

The request of the Committee, com-

municated through brother West, that I would visit Scotland this autumn on behalf of the Society, I shall cheerfully comply with. So convinced am I that no portion of ground at present occupied by the Society should be abandoned, but rather, if possible, the field of labour enlarged, that I would be willing to make any sacrifice in order to assist in replenishing its funds.

It will, I am sure, be gratifying to you to hear that we intend opening a little church in Coolany, of which Mr. Berry is to be the Pastor, on next Lord's day. Mr. Berry will then leave me for good. I shall, however, allow him at any time he feels disposed to return and renew his studies for a month or so at my own house. Besides, he will be only twenty miles from me, so that we can have constant intercourse for the purposes of

instruction or advice as it may be needed. It has been my concern to impress upon the minds of these young men, that what has been done, and is doing for them, is not to raise them in life, but to fit them for usefulness in the church of Christ.

Yours most affectionately,
J. ALLEN.

*From the REV. WILLIAM THOMAS to the
SECRETARIES.*

Limerick, September 19th, 1833.

Beloved brethren,

I have been very much engaged preaching to crowded congregations at Kilkee of people assembled at that place from various parts and several counties, as well as numbers from the city of Limerick. I never saw such attention to the gospel; the large room that I had engaged for some time for the purpose was generally crowded out, and numbers had to go away that could not obtain admittance. I trust, and have reason to believe, that many, who came to receive benefit from the sea and air after a season of unprecedented pestilence and sickness, have also received health and cure from the precious blood of the Lord Jesus, and renovating breezes of the Spirit. So that his gospel will be sounded out far and wide—no small blessing afforded by the benevolent labours of the Baptist Irish Society; prejudice and ignorance were greatly removed, and the principles and doctrines of truth, as held by the Society, made known. But I had not only to state the truth, but to earnestly contend for it, against the errors of I trust some well meaning people, particularly of a new church that has sprung up; and though these errors were advocated by persons of eloquence and influence, and whose friendship I have long experienced, yet I know no man after the flesh in things of such vital importance, I could not sit by, at large scripture conversation meetings, and hear error, without opposing it. And yet it does not appear I have offended any, but, on the contrary, all friendly and kind to me. I have been also well attended in other places; expounded the scriptures from house to house, and circulated a number of tracts and Missionary reports, &c. I send with this the quarterly statement of schools, and the readers' monthly journals, which will give, I hope, satisfaction.

With great respect and affection,

I am, beloved brethren, ever yours,
Most truly and sincerely,

W. THOMAS.

From MR. RYAN to MR. WEST.

Mount Shannon, September 21st, 1833.

I am in great mercy spared to inform you that I am, at a late hour last night, returned after a second, or, double journey, since my last. It may be interesting to say that in all human appearance the work of the Lord is prospering here and in many other parts of the country. My last tour through the county of Clare was commenced the morning of Saturday the 15th instant; went that day to Tullo, a small market town about 12 miles from here, and after various discourses and discussions during the day, preached at night to a small but attentive congregation. The next day, Lord's day, I went to Carhue (Mr. Sing's), about 12 miles, and the day being unusually severe I was very wet; I remained until a late hour at night both hearing and answering the objections of many who required it. I remained there on Monday, Tuesday, and Wednesday, and preached every day, morning and evening, to numerous congregations; who when they were asked, on the morning of Thursday, whether they would prefer preaching in English or Irish, every single man (with the exception of one) preferred Irish.

There are very many poor men through the country who are nearly starving for the bread of life, though they even hear the word. And in Dysard, and many parts of Galway and Clare, you may meet numbers every day who can scarcely utter a word of English. Numbers of the people in Dysard were beseeching me to go and live among them; and when I assured them that I would endeavour to spend three or four days every month among them, many of them cried, "not a quarter enough." I also opened a new place four miles north-west of Dysard, called Crossard (that is to say, the high cross): I trust and hope the Lord's Christ will set his cross in high esteem there; there were about 40 persons gathered to hear, they were exceedingly thankful; I promised to visit them every month. I left Dysard about one o'clock on Thursday, and came through Ennis, Clare, and Newmarket, in all which places I had many discussions, &c., and arrived late at night at Major Colpoys, who, to my great grief, was in a very low state of health, and not at home. I preached the next day at Mr. Laurence Geuren's, at six mile Bridge; and at Mr. Ryan's, in Kilcishling; and in Broadford, in the Police Barracks. O pray that utterance and grace may be given to your humble and feeble servant in Jesus Christ.

STEPHEN RYAN.

From the REV. THOMAS BERRY to the
REV. J. ALLEN.

Ballina, Sept. 18th, 1833.

Reverend Sir,

Since my last letter I have preached in different parts of the district, read the scriptures on several occasions, and inspected the schools in the Liney division, which you wished me to see. The schools are doing well, the masters attentive, and the children progressively improving. It is pleasing to see the attention paid to the scriptural education of the children; many of them repeated from 60 to 100 chapters, and three children in one school (Rathbarne female), repeated 115 chapters each. Opposition from the church of Rome appears to be on the wane; and even where it is manifested, few of the children are withdrawn from the schools.

On my tour among the schools I preached in their neighbourhood, had attentive congregations, and was invited to come and preach for them again. I sincerely trust God will water the seed sown by the way-side, and cause it to spring up in due season, and bring forth fruit to his praise and glory.

The friends at Coolany anticipate much good from the regular preaching of the gospel in their town; and from the desire manifested in the town and neighbourhood to attend preaching, I trust the Lord has many of his sheep here, which he will seek out and unite in church fellowship through our instrumentality. As the subject of believers' Baptism is less understood in the Sligo than the Ballina district, I conceived it incumbent upon me to recommend it to such as I had reason to hope were unconvinced of sin, and had fled for refuge to Jesus. I trust that the portions of scripture I quoted will not fail to impress upon them the propriety of following Christ in his ordinances. I was also called upon to defend Christian Baptism on two or three occasions, on each of which, prejudice, I hope, in some measure, has been removed.

During my stay at Easky, embraced many opportunities of directing my old neighbours to Jesus. It is gratifying to witness the growing spirit of inquiry that prevails in that favoured town; even the Roman Catholics are accessible to a scripture reader, and are anxious to hear what we have to say. I spent some time with D. H. and P. G., two Roman Catholics, who appear to doubt the doctrines of their church. I referred to different passages subversive of Popery, they heard with attention, and intend to search for themselves the word of God.

I also visited the Sheridans' family, who, through the instrumentality of S. B. and E. D., have abandoned Popery; their views of Divine truth are correct, and I trust they are brands not only plucked from Popish delusion, but also from the burnings of hell; it is hoped they will soon become members of the Easky church.

The following is a brief statement of the last month's labour:—

August 25. In the morning, prayer-meeting; and in the evening preached at Clooneghavragh.

Sept. 1. Read in the morning in the neighbourhood of Easky, and preached in the evening in Clooneghavragh.

2. Accompanied you to Coolany, and saw two schools.

3. Inspected the Coolany schools, and preached in Coolany in the evening.

4. Inspected the Rathbarne schools.

5. Inspected the Templehouse schools and the Ballinacarrow school, and preached in Ballinacarrow in the evening.

6. Inspected Mr. Monaghan's and the Battlefield school, and preached in Battlefield in the evening.

8. Preached in Coolany in the evening.

9. Visited Brennon and Griffiths' schools, and proceeded to Aclare; expected to preach in Aclare, but the day was so wet none could attend.

10. Inspected the Stonepark and Spotfield schools, and proceeded to Easky.

15. Preached in Kelleenduff in the morning, and held prayer-meeting in the evening in Mr. Wallace's.

Your obedient servant,

THOMAS BERRY.

From the REV. J. BATES to the REV.
J. ALLEN.

Ballina, Sept. 18th, 1833.

Reverend Sir,

During our visit at Easky, though with much feebleness and imperfection, yet I hope with sincerity, I have endeavoured to make known unto perishing sinners the way of salvation by Jesus Christ. I preached several times at Fortland, Cartharan, and Kahlee; in general the people who were collected together heard with serious attention, and expressed their gratitude unto God for the blessings of the gospel.

I think we have scriptural evidence that many of our friends at Easky have cordially embraced the gospel, not in word only, but in deed and in truth; this is manifest by their love to the Saviour, consistency of conduct, and their obedience to his precepts. Others, I trust, through the blessings of God, are awak-

ened to see their danger as lost and helpless sinners, and inquiring what they must do to be saved. May the work, which by the blessing of God is begun, still go on, until the light of Divine truth, which is beginning to shine at Easky, shine brighter and brighter, and then ere long we shall be able to adopt the language of Isaiah:—"The people that walked in darkness have seen a great light; they that dwell in the shadow of death, upon them hath the light shined."

August 25, and the two following sabbaths, preached at Ballina; attendance about the same as usual.

Sept. 11, went to Mullefarry and Moyne, to inspect the schools; found them well attended; many of the children are in an improving state, several of them have stored their young and tender minds with the truths of the gospel; and I think we may indulge the hope that some of these children will, through the blessing of God, grow up and become honourable members of our churches, and respectable members of society. In the evening I preached at Mullefarry to a very crowded congregation.

Last sabbath-day, preached at Ballina. To-day I have inspected Mr. Brennan's school, and the one at Rehins. I was much pleased and gratified with the latter, the children were in good order and discipline; twenty-two repeated the five first chapters of Matthew, eight repeated eight, and three repeated ten; they were all said with correctness and precision. Knowing their teacher was a Roman Catholic, after they had repeated their lesson I asked them many questions about Jesus Christ, to which they answered with much simplicity and satisfaction.

And now, being fully conscious that all is ineffectual without the blessing of God, with humble, yet with fervent prayer, I would look up unto him to command a blessing, knowing that with him is the residue of the spirit, and the issue of all our endeavours.

Yours sincerely,
J. BATES.

CONTRIBUTIONS.

Received in July from Mrs. Holland, Bristol, annual donation..... 50 0 0

Received by the Treasurer:—

A friend at Tewkesbury, by
Mr. Wightman 2 0 0
Mrs. Freeman, Walworth .. 1 1 0
Mr. J. Freeman, Millbank-st. 1 1 0
Mr. C. Spurden, Jun. 1 1 0

The following by the Rev. S. Davies:

Collected at Plymouth and
Devonport 25 10 6
— Exeter..... 16 18 6
— Escott, Sir John
Kennaway, Bart 3 0 0
— Honiton, a Lady
for scripture reading, by
Mr. C. S. Dudley .. . 1 1 0
— Lyme 5 0 0
— Charmouth 7 16 0
Friends at Manchester by Mr.
Leese 3 0 0

By Mr. Ivimey:—

From the church at Maidstone,
by Mr. Steer..... 4 1 0
From the Hon. Miss Ward, of
Sunning Hill, for the Irish
schools, by Miss Pain 1 0 0
From the church at East Har-
ling, by Mr. Humphrey.... 0 10 0
From Hammersmith, a kind
and acceptable present of
clothing, and rewards to be
distributed among the child-
ren of four of the poorest of
the Society's schools: by
Mr. Ross.
From Miss E. R. Dent, moiety
of the penny subscriptions 1 17 6
By ditto, small donations ... 1 1 6
By ditto, a premium at the
Northamptonshire farming
and grazing society 5 5 0

By Mr. Pritchard:—

Churches in Anglesea, by the
Rev. T. Morgan 2 0 0

Subscriptions received by S. Marshall, Esq., 8, High Holborn; Mr. P. Millard, Bishopsgate-street; Messrs. Burls, 56, Lothbury; Rev. J. Ivimey, Devonshire-street, Queen-square; and Rev. G. Pritchard, 4, York-place, Pentonville, gratuitous Secretary; by Messrs. Ladbroke and Co., Bankers, Bank Buildings; by Mr. H. D. Dickie, 13, Bank-street, and Rev. Mr. Innes, Frederick-street, Edinburgh; and P. Brown, Esq., Cardigan.

MISSIONARY HERALD.

CLXXIX.

NOVEMBER, 1833.

Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Mission House, No. 6, Fen Court, Fenchurch Street, London: or by any of the Ministers and Friends whose names are inserted in the Cover of the Annual Report.

FOREIGN INTELLIGENCE.

CALCUTTA.

The following communication from Mr. Ellis to a member of the Committee, dated 20th Feb. last, contains a very interesting statement respecting the progress of intellectual and spiritual light among the rising generation.

You will have heard, my dear Sir, of the circumstances which have induced my removal from Calcutta, and I trust the respected Committee will sanction our remaining here, as I hope Mrs. E. and myself are useful as well as happy in the discharge of the duties devolving on us. We came to Chitpore early in November last, it being desirable for Mr. G. Pearce to resign the station previous to Mrs. P.'s departure for England. Our engagements are chiefly among the young, of whom we have nearly 300 receiving daily instruction. Mrs. E. has a native girls' school, in which are 130, and even more could be induced to attend, did the funds permit of it. The prejudices against female education are fast removing, but still a desire after learning (without being paid for it) is seldom seen, as far as it regards the parents of the girls. You have no doubt heard of the Christian Boarding

School which forms a very pleasing and promising part of our labour. There are now living with us forty-five young people, the children of native Christian parents (twenty-nine boys and sixteen girls), from the ages of eight to eighteen. They are entirely separated from the heathen, and it is peculiarly gratifying to observe the great difference of moral character presented by these children to that of those who reside within the depraving influence of heathen habits and conversation. This school gives promise of great future good, and we may certainly hope that some at least will leave the school qualified, both by grace and knowledge, to preach among their countrymen the glad tidings of heavenly mercy through Jesus Christ our Lord. I suppose you have heard of the great success which has attended schools of this kind in Ceylon, and I am sure you will rejoice with me that a Divine blessing has attended it here also: the "first-fruits" of the school are soon to be presented unto the Lord. About a fortnight since seven of the elder youths came forward to state their hope of salvation through Christ, and to express their desire to profess his name and pledge themselves to his service, who has loved them, and washed them from their sins in his own blood. Of the piety of these young disciples I could give you many pleasing proofs, but I must reserve this for a future communication, praying the God of all grace that these seven youths may be only the first gatherings of a very plentiful

harvest. Before I leave this subject, however, I am desirous to commend this promising institution to the attention and benevolence of Christian friends. The expense of the children is individually small, and I doubt not but that there are some who will be induced to take one or more of them as their instruments of good in this sin-covered land. The monthly expense of a boy, including food, clothing, and instruction, is only four rupees, and of a girl three. A regular correspondence might be kept up between the children and patrons, as the boys read and write English as well as Bengalee.

The English language is quickly spreading throughout Bengal, and the observations contained in Douglas' *Advancement of Society in Knowledge and Religion* seem particularly true as it regards India. Schools for instruction in English are very numerous; and, where the doctrines of Christianity have formed a part of the instruction given, the results have been of the most encouraging kind. The boys, or rather young men, who attend the English schools, are of a higher class than those who would come for instruction in Bengali, and an opportunity, which otherwise could scarcely be obtained, is afforded of explaining the Gospel "line upon line and precept upon precept," and of pressing on their attention the annunciations of Divine truth. Scarcely any who have obtained a moderate knowledge of English remain unconvinced of the folly of idolatry. Did they feel the sin of idol worship as much as they see its foolishness, it would be well for them. The moral and intellectual scene of India is, however, changing with great rapidity. That almost general inertia of mind which has so long marked the Hindoo character, is being succeeded by a spirit of restless, unceasing inquiry—a spirit which will soon shake Hindooism to its centre. It is evident to every observer of the state of things here that the educated part of the Hindoo community will very soon relinquish the service of idols, and for ever abandon those altars on which their forefathers have so long sacrificed unto gods which their own hands have made. It is now a matter of anxious inquiry—"Will these young men be converts unto Christ, or will they merely forsake one kind of error for the purpose of attaching themselves to errors of another kind?" As to the ultimate result of the contest against the powers and principalities of darkness, no doubt can for a moment be entertained. The conflict between truth and error, the holiness of the Gospel and the depravity of man, will be increased by the change that is going on. It will be severe, and may

be long. The contest will soon be, even now is, against the fallacies of infidelity as well as against the abominations of heathenism. I am sorry this deistical error is greatly aided by the easy access the natives have to the writings of some of our own countrymen, Bolingbroke, Hume, and particularly Paine, very large numbers of whose *Rights of Man* and *Age of Reason* are imported from America. The present is a very eventful and interesting period in the history of Missions here. The battle is on the increase; the enemies of the cross are putting forth their strength, and it is very painful to reflect that your Missionary servants, instead of increasing with the increase of the conflict, are lessening in number, some having, by the dispensations of an all-gracious Providence, been removed by death, and others, shattered by the influence of the climate, have been forced to retire from the scene. I do trust, my dear Sir, some young servants of Christ will soon consecrate themselves to his service. The field is large—it is promising; the call is urgent. A voice uttered by the necessities of a mighty population unites in the language of intreaty with those who may soon lay down their earthly tabernacles in a foreign land—"Men, brethren, and fathers, "Come over and help us."

Besides this movement of mind among the Hindoo population, there are some things more immediately related to the spread of Christianity, which enable us to take courage, and go forward. I would again refer to the native young men who attend our English schools, many of whom are not only convinced of the sin and folly of idol worship, but are engaged in a serious inquiry into the claims of Divine Revelation. In our English school here (Chitpore) there are 100 youths. The elder boys read both the Old and New Testament with tolerable ease. About three months since I invited them to meet with me every Sabbath morning for the purpose of ascertaining the meaning and truth of revelation. A few of them consented, and this number has gradually increased, so that I now have a fluctuating number of from ten to twenty young men, who form a Bible class, similar to the classes in England. The youths know previously to attending what part of Scripture is to engage their thoughts, and they are requested to read it at home, and propose to me whatever questions they please. These questions are sometimes very numerous, and evidence a considerable acuteness and strength of mind. In this manner we have gone through the Gospel of Luke, and next Sabbath commence the Gospel of

John, after which we hope to read the Acts of the Apostles. Some of the young men who attend the Bible class are not connected with our school, but, having attained a knowledge of English, profess to be inquirers after the truth of Christianity. There are many among the young men of this kind who do not hesitate to confess the heavenly origin of the Bible; and some are not only convinced of the truth of the Christian system, but have recently felt its influence on their hearts. Three have already been baptized, and others will, I trust, soon be enabled to give up all for Christ. An Hindoo convert literally has to give up all. He is expelled his father's house, his early associations are severed, his property is confiscated, and he is regarded by his countrymen as the filth and offscouring of all things. The truth, however, is prevailing over sin, error, and superstition. Reposing on the attributes and promises of God, we do not fear the issue of the contest. The influence of the Gospel is rapidly trans-fusing itself through the mass of error and depravity; and we are anxiously waiting for the Spirit to be poured out from on high to overturn the altars of heathenism, and cause the people themselves to become living temples, and offer up spiritual sacrifices unto God through Jesus Christ our Advocate and Redeemer.

India seems rising from the dust. She is preparing to stretch out her hands unto God; to cast away those fetters which have so long held her a willing captive to the power of the prince of darkness.

One of the dear youths, referred to in the preceding letter as about to be baptized, is thus noticed in a letter from Mr. George Pearce, to his former pastor, Dr. Newman:—

"You wished to hear a little more about the little boy who wept under the sermon.* I am happy to say that he is going on well, yea, and much better than I anticipated, or could anticipate, when I wrote that account. That little boy, about eleven years of age, now stands a candidate for baptism, and not only he, but six others in the same school, all of whom are but a little older than himself. Yes, dear Sir, there is, I have every reason to believe, some good thing in the hearts of these lovely children towards the Lord God of Israel. Oh! tell it to your dear young people at Bow that seven Hindoo

boarding-school boys, from the age of eleven to eighteen, will in all probability follow the holy Redeemer in baptism in the course of a month; and that they all are now walking in the narrow path which leadeth to eternal life. Thus the Lord is enabling us to rejoice in our labours."

Mr. Yates, writing at the same time to another correspondent, after noticing the above particulars, remarks:

"At the close of last month Mr. W. Pearce baptized eight more persons at Kharce, and the work is still gradually advancing at the different villages adjoining. In the upper provinces in India the natives are now anxious to hear the Gospel; the heaven is beginning to operate in every direction, and will continue to do so till it has leavened the whole lump. May the great Lord of the harvest send forth many labourers into this extensive field, and may the wilderness and solitary place be glad for them, and the desert rejoice and blossom as the rose!

JAMAICA (MONTEGO BAY).

The following letter from Mr. Abbott, shows not only that a door is again opening for the publication of the gospel in the stations lately occupied by our brethren, Messrs. Burchell and Knibb, but that the poor negroes who have been so long deprived of the means of grace, still retain an ardent desire after them.

My last, of July 5th, informed you of the progress of the mission cause at this station and at Falmouth, and I have now the pleasure of adding Lucea to the list. I went thither on the 12th ult., and was highly gratified with the reception given me by our own people, and by a great number of the most respectable coloured inhabitants. No molestation was offered by the authorities or any other persons whatsoever; and on the following Sabbath I held three public services, at each of which I had a most interesting congregation, so numerous indeed, in the forenoon, that it was quite impossible for some to enter within the doors. The congratulations and prayers of the people affected me greatly, and standing on the spot, where only twelve months since, my

* See Missionary Herald for April 1842.

life was threatened, it was with no common emotions of gratitude I exclaimed, while reviewing past trials and rejoicing in present mercies, "Hitherto hath the Lord helped us." The accounts I have to give you of this station and Falmouth are not of a less encouraging nature. Here the congregation has increased so rapidly that I have found it necessary to enlarge the chapel, by cutting out a part of the floor on the third story of the house, so that we have now double galleries, and every partition being removed, and the whole place closely benched, we have seats for full *eight hundred and eighty* persons. This, however, will soon be insufficient to accommodate the people, who, crop being over, will now attend in greater numbers, and I am at a loss to know what to do, as it cannot be further extended except by building a shed or raising tents in the yard, and even in that case the people would be so scattered, that it would be next to impossible for them to hear. My hope is, that brother Burchell will soon arrive, and with him the means for rebuilding the ruined walls of Zion. Last Sabbath I spent a most delightful day at Falmouth. I was favoured with every thing calculated to cheer a Missionary's heart, except a commodious place of worship. I had an overflowing congregation—a spirit of prayerful attention to the Word was manifested—and I was rejoiced beyond measure to see that many backsliders had returned to "learn how freely Jesus can forgive." You have been already informed of the difficulty of procuring a house at Falmouth. During my last visit there, I used every effort in my power to obtain one, but I regret to say without effect. So strong is the current of prejudice against us there, that, although several persons have houses untenanted, none will rent; and when I tell you that the place (belonging to one of our members) in which we have held our services hitherto is no more than *seven feet* high, consequently exceedingly distressing to the speaker, which I know by experience; that it is only capable of seating 200 persons, and that there were at least *five hundred* present last Sabbath, many of whom were during the whole of the service exposed to the rays of a nearly vertical sun, and others, by seeking shelter at a greater distance, could not hear that Word, of which they had been so long deprived, and to hear which, they had travelled so many miles; you will be satisfied that I adopted the only alternative I had, in coming to a determination to build. The members whom I met at the close of the forenoon service were unanimously of opinion that a more commodious

place must be obtained, and as a house was not to be had, it was resolved that a large room should be immediately built on the chapel ground at a convenient distance from the ruins, so that when the chapel shall have been rebuilt, it might be easily converted, by means of a partition, into a school room and vestry.

The room, which is now in progress, is to be forty-five by thirty-five, all of wood, and to cost when completed about £140 sterling, but as each member has engaged to raise from 3s. 4d. to 6s. 8d., according to his circumstances, towards this amount, I shall not, I trust, have to draw on you for more than I should have had to do for rent. I need scarcely say that brother Knibb's presence is equally needed with brother Burchell's. Since brother Nichols's departure, I have had so great a weight of labour that I am sometimes almost ready to sink under it—labour so much more than it was even at these stations in 1831, owing to the disorder into which they were plunged by the rebellion and its concomitants, and the consequent necessity for the adoption of those plans for personal examination and general investigation, which have proved so very laborious, but not less successful.

The last letter I received from brother Nichols gave me little or no hope of obtaining assistance from the south side—the brethren considering themselves fully engaged at their respective stations—there is therefore, only yourself and the brethren in England to whom I can appeal. The brethren with you, and you, my dear Sir, must know that the duties now devolving on me are far too arduous for any one Missionary; and it must be equally evident that, though I am incessantly engaged, the people at neither of the three stations can possibly be more than half supplied. I feel for the poor people very much, for, having been unjustly deprived of the public means of grace for so long a time, it seems peculiarly distressing that, having outlived the storm of persecution, they should now be debarred the enjoyment of their privileges—privileges which very many of them highly value—for want of labourers. I may add as another source of encouragement to "send forth more labourers," &c., that all opposition to the prosecution of our duties as Missionaries has at length ceased, in this place at least, and I have reason to hope at Falmouth and Lucca also. Mr. Murray, the Wesleyan Missionary, and myself, attended the Quarter Sessions the day before yesterday, and qualified according to the Toleration Acts, viz. took the oaths of allegiance and supremacy, and signed the declaration

against transubstantiation. The document you sent me was not considered valid, because it had not a probate, and Mr. Watt, one of the magistrates, called it a "d—d imposition," as he had designated my certificate of registry on a previous occasion; but his objection was overruled by his more sensible colleagues, and I was permitted to qualify. A novel and unprecedented occurrence took place at the Quarter Sessions, and one which will, most probably, place the magistrates who sat on the occasion, in a more awkward dilemma than they at present imagine. The Chief Justice, at the instance of the attorney general, had granted writs of certiorari for the removal of the causes against brother Nichols, Mr. Lewin, Mrs. Renwick, and myself, from the Quarter Sessions to the Grand Court. The magistrates first *refused to comply with these writs*, and then directed the clerk of the peace to enter "*nolle prosequi*," on each of the indictments against us, for the purpose, as they said, of upholding the rights and dignity of their own court, and of showing that they were not desirous of keeping alive a feeling of excitement in the community any longer—the presiding magistrate religiously adding, that for his own part, "he did not wish to prevent any man from praying to God or the devil either, if he thought proper." Thus all the proceedings against us were voluntarily dropped; whether the chief justice will approve of their releasing us from our recognizances, and thus at the eleventh hour taking the credit to themselves by an infringement of his authority as supreme judge, remains to be seen; but certain it is that had he exercised the power vested in him when it was most needed, we had months since pursued our vocation in peace.

I now feel it my duty to narrate a case of *extreme* cruelty, which has come under my own immediate observation. On former occasions I have seen slaves suffer much from the infliction of punishment at the mere caprice of their master: in each case, however, the sufferers were the victims of legalized barbarity; but I never knew a case, nor do I think I ever heard of one, in which the slave law—oppressive as it is—was more grossly violated, or the violation of it so openly and unblushingly sanctioned, as the one which I am now about to relate.

Last week a Mr. Alexander Dewar, mason, of this place, ordered four of his men-slaves to be flogged in the following manner, which order he saw carried into execution. To one 128 lashes, to a second 110, to a third 80, and to a fourth 67.

The man who received the 128 lashes was a member of this church, named David Douglas, and though I regret to say we had to exclude him some time since, yet this does not make his case the less oppressive. This man came and made complaint to me on the 24 ult., the day on which he received the flogging. When I saw him the blood was streaming through his clothes, and on taking him into my study and examining him, I found his flesh from his loins to his thighs lacerated in the most barbarous manner; the sight was truly sickening, and never did I perform a duty so reluctantly as when I advised him to return to his work. As he came to me during his meal-time, I sent him to Mr. Lewin, who examined him likewise, and who, finding that the extent of punishment could be proved by unquestionable evidence, sent on the following day to the senior magistrate, requesting him to convene a council of protection. This request was not complied with, but on the 27th, an examination was taken before seven magistrates, who refused to hear Mr. Lewin, although he was the complainant; and, after full two hours investigation, during which the number of stripes was fully proved, Mr. Watt, already named in this letter, gave the sentence of the court to the following effect. Addressing the suffering slaves, he said it was well they were not the complainants, had they been they would have been *severely punished*; and then ordered them back to their master; told the principal witness that he was a "perjured man," and pronounced the complaint to be "groundless, frivolous, and vexatious."

Thus, although the violation of law, which only authorizes the master to inflict *thirty-nine* lashes for any offence whatever, was clearly shown—although the master was present, and did not attempt to falsify the evidence—yet because Drs. Longmore and Gordon declared, after having examined the sufferers, "that the punishment could not have been severe, the flesh not being in a state of *ulceration*,"—these four men, who for some trivial offences had received *three hundred and eighty-five* lashes, were dismissed with a reprimand, instead of obtaining that redress to which they were so justly entitled.

This is the substance of the case; further particulars will, I expect, appear in the Watchman, to which I beg to refer you, assuring you and every lover of justice, that the facts therein narrated can be fully substantiated, consequently any use may be made of them calculated to benefit the sufferers.

BAHAMAS.

A letter from Mr. Burton, dated 3d of August last, contains the following pleasing particulars of his progress there. We anticipate the gratification our worthy brother will feel, on the arrival of Mr. Pearson, to find his request for a coadjutor so promptly complied with.

"My preaching engagements are as usual, through the great mercy of God, and opportunities of attempting something in the service of Christ, in different ways, are very numerous. I have thoughts of trying to preach four times on the Sabbath instead of three, but, as I am the principal teacher in the Sabbath school that meets twice in the day, and as the singing and every part of public worship depends upon me, I confess I am sometimes almost afraid. But I know not why I should fear. Hitherto the Lord has helped me, and has given me strength adequate to the duties which I have had to perform. I recollect, too, that Whitfield says, in one of his letters, 'we are immortal until we have accomplished our work.'

My chief object, however, in mentioning what I am doing, and thinking of doing, is to prepare the way for an urgent request that you will appoint at least two Missionaries for the Bahamas. Two can do much more than double the work of one. I very much wish to visit the poor people in the out islands; their desire to receive instruction, and their need of it, are very great. I have requests made to me on this subject, with which I know not how to comply, and which I can hardly refuse. There is so much work for one in New Providence; and, securing the blessing of God, there is such a prospect of usefulness, that for the present I think it would be better to continue here, though I very much desire to go to some of the other islands.

Since I last wrote to you James Walker, Esq., whose name I have mentioned before, has very kindly made me a present of a horse. Since my arrival here Mr. W. has always been very kind, and very earnest in his hopes that you will decide upon establishing a mission station in this part of the world. Some few days since I only observed to him in conversation that I had thoughts of purchasing a horse, because the travelling part of my work was too much to be continued, and the following morning I received one of his horses, with the following note:—

Dear Sir,

Allow me to offer a donation to the Baptist Mission, which I trust is to be established here. Pray accept of this horse—I hope I am in time to prevent your buying one. With my best wishes, and prayers for your success, I am ever,

Dear Sir,

Very faithfully yours,
JAMES WALKER.

What the value of the horse is in this place I can scarcely say, but in Jamaica I could not have purchased one like it for a hundred dollars. If you will be so kind as to acknowledge this favour in the *Herald* in some way, I shall feel very thankful."

Mr. and Mrs. Nichols, from Jamaica, arrived at Nassau on Aug. the 31st, the voyage having been strongly recommended for the benefit of Mr. Nichols's health, which, we regret to learn, has been seriously impaired of late. There is, however, reason to hope that the milder climate of the Bahamas, and cessation from labour for a time, may, under the Divine blessing, effect his recovery.

* * * We have inserted, this month, particulars of the extra Collections for Jamaica, made in the London churches, so far as they have been received. In the confidence that the friends of the Mission at large will promptly come forward to assist on this very pleasing occasion, the Committee, at their Quarterly Meeting, on the 23d instant, accepted two other Missionaries, in addition to those who were previously destined for speedy embarkation. It was also resolved to direct the attention of our churches throughout the kingdom to this very important object, in which also we anticipate the kind co-operation of many beyond the limits of our own denomination.

Fen Court, Oct. 24.

LIST OF FOREIGN LETTERS LATELY RECEIVED.

EAST INDIES.....	Rev. Andrew Leslie....	Monghyr.....	April 27.
WEST INDIES....	Rev. Joshua Tinson..	Kingston	Aug. 5.
	Rev. H. C. Taylor	Spanish Town.	Aug. 5.
	Do. Do.	Do.....	Sept. 2.
	Rev. J. Tinson & others	Kingston.....	July 31.
	Rev. S. Nichols.....	Mount Charles.....	Aug. 3.
	Rev. W. Whitehorne..	Do.....	Aug. 29.
	Rev. T. F. Abbott	Montego Bay.....	Aug. 2.
	Rev. John Clarke.	Port Royal.....	Aug. 5.
	Mr. William Clarke..	St. James's Park.....	July 12.
	Rev. Joseph Burton..	Nassau, N.P.....	Aug. 3.
	Rev. S. Nichols.....	Do.....	Sept. 5.
	Rev. Joseph Bourn....	Belize	July 28.

Contributions received on account of the Baptist Missionary Society, from September 20, to October 20, 1833, not including individual subscriptions.

Amersham, by Rev. John Statham....	25	9	9
Downton, by Rev. John Clare.....	10	3	0
Haddenham (<i>Cambridgeshire</i>), by Mr. Rose.....	5	0	0
Brentford, Friends, by Rev. W. Ragsdell	0	7	7
Buchan (N. B.), Bible Society, (for Translations).....	7	0	0
Hemel Hempsted, Collections, by Mr. Howard.....	18	8	0
Exeter, on account, by Rev. John Mason	30	0	0
Cambridge, Ladies (for Female Education), by Mrs. Foster.....	7	12	0
New Mill, Subscriptions, by Rev. P. Tyler.....	8	16	3
Hull and East Riding Auxiliary, on account, by John Thornton, Esq.,	130	0	0
Cornwall Auxiliary, on account, by Rev. E. Clarke.....	70	0	0
Eye, by Rev. C. T. Crate.....	1	13	0
Essex Auxiliary, on account, by Thomas Blyth, Esq.,	150	0	0
Scarborough, by Mr. C. Hill.....	55	7	3
Huntingdonshire Society, in aid of Missions, on account, by Mr. T. D. Paul..	61	12	0
Tewkesbury, Collection and Subscriptions, by Rev. D. Trotman.....	46	6	0
Oxfordshire Auxiliary, by Mr. Huckvale :—			
Chipping Norton.....	7	2	4
Burford.....	3	0	0
Hooknorton.....	7	12	4
Banbury.....	1	1	0
Abingdon.....	18	6	6
Blockley.....	4	15	3
	41	17	5

Lancashire, by Messrs. Burchell and Penney :—			
Rochdale.....	125	3	0
Ogden and Shaw.....	7	0	2
Manchester, George-street.	40	2	6
Wigan.....	12	12	6
Bolton.....	19	16	0
Accrington.....	24	12	0
Pendle Hill.....	10	3	0
	239	0	2
Portsmouth, Portsea, and Gosport Auxiliary, on account, by Rev. C. E. Birt..	100	0	0
Kent Auxiliary, on account, by Rev. W. Groser.....	8	0	0
Monmouthshire, collected by Rev. J. M. Philippo :—			
Newport.....	19	16	3
Castletown.....	7	5	7
Bethel.....	4	3	6
Beulah.....	6	17	1
Caerphilly.....	0	5	0
Tredegar.....	3	0	0
Nebo Penycæ.....	7	0	3
Nantyglo.....	8	12	6
Abergavenny.....	6	3	0
Llanwenarth.....	8	0	0
Blaenavon.....	2	15	0
Pisgah.....	3	4	0
Aberystochan.....	5	9	7
Penygarn.....	4	10	10
Trosnant.....	7	12	0
Sharon.....	1	3	2
Pontrhydryn.....	14	0	0
Ponthren.....	3	11	0
Caerleon.....	7	5	0
Argoed.....	0	5	0
	120	13	10

Collections in aid of the return of Jamaica Missionaries to their Stations.

Stratford-le-Bow.....	Rev. Dr. Newman.....	7	16	7
Stepney.....	Rev. Samuel Tomkins.....	3	14	0
Alie St eet.	Rev. Philip Dickerson.....	7	14	0
Devonshire Square....	Rev. T. Price.....	12	15	7
Prescot Street.	Rev. C. Stovel.....	21	2	4
Church Street, Blackfriars.....	Rev. J. Upton, and Rev. J. Davis	39	12	1
Gray's Walk, Lambeth.....	Rev. J. T. Jeffery.....	8	0	0
Camberwell.....	Rev. Edward Steane.....	120	0	0
A little Boy's first week's earnings, towards repaying the damage done				
by the enemies of Missions in the West Indies.....				
		0	6	0

DONATIONS.

Banister Flight, Esq., by the Secretary.....	10	0	0
Mrs. Lane, Cork, by Rev. John Burnett.....	1	0	0
W. A. Hankey, Esq., (for Jamaica)	25	0	0
Mr. Paris, by the Secretary.....	1	3	0

WIDOW AND ORPHANS' FUND.

Trustees of the New Selection Hymn Book, (third donation).....	25	0	0
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TO CORRESPONDENTS.

Mr. Tinson wishes to present his grateful acknowledgments to Mrs. Meredith, Bessel's Green, and friends, for a box of various articles intended as rewards for the female schools.

Part of the Suffolk Contributions have been paid in by Mr. Knibb, and will be acknowledged, with the remainder, in next month's Herald.

The kind friends who are preparing articles for the School at Spanish Town are respectfully informed, that Mr. Philippo expects to sail for Jamaica about the middle of this month. Moral and religious books, (bound) for lending libraries, as well as useful articles of needlework, will be most thankfully received.

In reference to the School at Spanish Town, Mr. Clarke thus expresses himself in a letter to Mr. Philippo, of recent date: "When I think of the School I am sorely troubled. I know its importance and how near it lies to your heart, but you will see that over past events I had no control. O how I desire to hear from you concerning the late important institution, and much do I desire that you may be able to do something for it in England, for I fear very little assistance need be expected here for many years to come, as late events have left poverty behind them."

THE CONTINENTAL HERALD.

No. 3.

In presenting to the public the following extracts from the letters of the agents of the BAPTIST CONTINENTAL SOCIETY, the Committee cannot help expressing their disappointment and regret that the various appeals that they have recently made to the public have been so imperfectly met; and that, in consequence of their increasing debt, and the very small increase of Subscriptions and Donations, they have felt themselves compelled to come to the resolution to support only *one* Missionary, and to discharge all the rest at Christmas next. They feel that the matter now belongs to the public. If support is not liberally and promptly afforded, the Society must fall; but, if it should be so afforded, the Committee can still ensure the labours of their agents; and the ground which they have broken up, and begun to cultivate, may yet be preserved from reverting to its original barrenness, and the wilderness may yet blossom as the rose.

Subscriptions and Donations may be sent to either of the Secretaries, and to Messrs. Blight & Burrup, Stationers, Royal Exchange, London.

In a letter, dated Besançon, May 2, 1833, M. Cloux writes as follows:—

“ I entreat the Lord, on my own behalf, to grant me a lively sense of my own responsibility before him and before you all, because of the privileges and favours that he has given me by your means, and that, by his all-powerful grace, I may be rendered capable of fulfilling the intention and sincere desire that you have to cause the gospel of peace to be preached in France, which is still plunged in the darkness and shadow of death. I know that the best way of testifying my gratitude is to enter fully into the glorious end that you propose, and into the difficult task that you have undertaken, by employing myself entirely in this labour of love. When I think of myself I am overcome by a sense of my infirmity, but immediately looking to Him who, by his power, can do in us, and for us,

and by us, above all that we can think and wish, then my courage revives.

“ I am confident, also, before God, that you remember me in your prayers, even as I also love and remember you in mine. I hope also to be sustained by your prayers in my labours, that I may persevere with courage; and may we all sow abundantly, though with tears, that we may all reap abundantly with shouts of triumph.

“ Some days after my arrival here two Colporteurs were sent here by the Evangelical Society at Geneva. I consider this as a direction from the Lord, as we can act in concert in the work of the Lord, especially as these brothers are Baptists. The word of God has been already spread amongst many families in this part of the country by means of the Colporteurs; but in several places the priests have either burnt the Bibles and Testaments, or obliged those

who had bought them to return them to the sellers, especially if they are Sacy's version. I have not yet been able to hold any public meetings, but have been round about in the neighbouring villages and hamlets, and have paid private visits. Some of those to whom I first addressed myself heard me very attentively, and asked me to return, and talk to them about the same things. I am now looking out for a room sufficiently large for holding meetings in. As Besançon is but about eighty miles from Lausanne, I can easily keep up communications with the Swiss brethren near France, which is an advantage, as I know that they interest themselves much about me and my labours, and that I shall receive blessings from their prayers.

"May God continue to shed upon your happy country his most precious blessings, both spiritual and temporal, in recompense for the grace that he has given you to contribute abundantly to make his name known amongst ignorant people in these countries."

In July M. Cloux wrote thus to the Committee:—"I believe I remarked to you in my last that I had not been able to hold any public meetings. Things still remain nearly as they were in this respect. Though I have endeavoured to show to persons the necessity of uniting together in public, at least on the Lord's days, but one or two people come at the appointed hour. There is but little desire amongst those who have begun to concern themselves about their souls, to advance in the knowledge of God, and they have a great fear of men, which makes them unwilling to do any thing that will cause notice to be taken of them. We have also to contend against a great deal of opposition from the Establishment—there is now in this place an open warfare going on against dissent,—several writings have appeared on this subject.

"The Catholic priests at Besançon have discovered that there are here persons who sell Bibles and Testaments, and who preach the doctrines that these books contain. A woman, who has bought a Testament, and reads it a good deal with her husband and others, tells me that the priest has forbidden them to speak to us; he represents us as heretical Calvinists. Notwithstanding these oppositions a work is going on which promises some results that will turn to the glory of God."

The following are extracts from a letter written by M. Haimez, dated St. Quentin, April 30th of the present year:—

"I have been led to believe it my duty to take up my abode at this place for some time. One of my principal reasons for so doing is that my cousin's circumstances re-

quire my assistance; for, since I last wrote to you, things have entirely changed in this town, by the arrival of an unconverted minister, who has come to reside here for the last six weeks. The Consistory, which for a long time only sought a favourable occasion to rid itself of a witness for the truth, whom it did not like, took advantage of the opposition which necessarily existed between my cousin's preaching and that of the new minister, to displace my cousin from his situation, on his refusal to submit to the orders of M. Sabonnadier, the new minister, whose orders would have led to a total prohibition of preaching. My cousin, after having shown to the Consistory the false doctrines which the new minister preaches, told them that he could not submit to these new orders, but that he could not give up preaching, and that, since he was forbidden to preach in the temple, he would preach elsewhere. From this moment he separated from them, and about 100 persons left with him. My cousin then presented a petition to the local authority, signed by all those who had separated with him, in which he stated the motives which had induced them to separate from the Establishment, and the necessity in which they were placed to ask for their approval of their design to unite together to celebrate public worship. At first the public authorities seemed willing to accord this wish; but, after being influenced by the unconverted minister and the Consistory, which has much sway with the authorities, they replied that they saw no reason to grant our petition, and that they could not do so. Satan, by his manoeuvres, often renders things difficult that are very simple in themselves: for, according to the fifth article of the charter, every Frenchman professes his religion with liberty, and obtains protection for his worship, but malevolence has found means to entrench itself behind an article in the penal code, which condemns as illegal every meeting exceeding twenty persons, which has not received the sanction of the authorities, so that in France we are still under slavery, to the caprice of magistrates, notwithstanding the liberty which is guaranteed to us by the charter. And, if we wish to know how far we are free, our only course is to meet, without any sanction from the authorities, and then wait the effect of a legal process, and force the tribunals by this means to destroy the contradiction that exists between the fifth article of the charter and the 294th of the penal code. This is the course that the little church at St. Quentin will probably have to take. Nevertheless my cousin thought it his duty to employ a milder means—that of going to Paris to pray a converted duchess to exert her influence with the ministry, by

accompanying with her recommendation a petition which he had addressed to the minister of the interior. She has promised to do this, and we are now waiting for the answer of the minister. If it should be favourable all difficulty will have ceased, but, if otherwise, we shall have no other part to take than the one I have mentioned. In the mean time we hold meetings consisting of but twenty persons, in order that we may not be exposed to the proceedings with which we are menaced. We, however, arrange so that none are deprived of attending, as we have meetings at different hours and places. Such is the state of things here. Things are much in the same state at Genlis as when I last wrote to you—no revival has taken place. The small number of Christians in that commune and its environs persevere faithfully in the ways of the Lord. The last time that I visited them I administered the Lord's Supper to them for the first time—they entreated me to do so. I was much rejoiced in conversing with them on the great love of God in Jesus Christ, and, though we were few in number to break bread, yet we felt the presence of the Lord amongst us. Already the Gospel has exercised a certain influence upon several persons who, though they are not converted, are sensible that their souls are in a bad state, so that we may hope that one day God will give them that Spirit of life which will set them free from sin, and lead them to live a new life."

The same writer, in a subsequent letter from St. Quentin, says, "I hold regularly two public meetings a week—one at the Faubourg St. Martin on Wednesday, and one on Friday at the Faubourg D'Isle. That in the Faubourg St. Martin consists ordinarily of about twenty persons; that in the Faubourg D'Isle of from ten to twelve. These are chiefly persons who were converted before I came to St. Quentin. At present there are but few Catholics amongst them, but I hope that their number will augment. It seems as if the Lord has given us a proof of his desire to advance his kingdom in this town in enabling us to obtain the authority necessary to celebrate our worship freely; for, notwithstanding all the efforts of the numerous adversaries who have exerted themselves with the authorities against us, in order to prevent this authority from being granted us, we, notwithstanding, received it about a month since from the minister of the interior. The day that it arrived was a day of joy to all the Christians of this town and its environs; and, on its arrival, the Christians of St. Quentin began to raise a subscription for the purpose of building a small chapel, large enough to contain about 200 persons;

and I hope it will be begun in September."

"Before we obtained this authorization it was almost impossible for me to absent myself from St. Quentin on Sundays, for my cousin and myself were obliged to hold three meetings each on the Lord's day, at different hours and places, as it was not permitted us to assemble more than twenty persons at a time. Now, after having received the authorization, my cousin assembles at his house as many as it will hold, so that I can now employ the Sunday either in preaching at Genlis or at St. Quentin. The place near St. Quentin, where I preach, are the Petit Essigny and Levergies; at the first the congregation consists of about a dozen persons, among whom are five or six converted; at the last place about twenty assemble, amongst whom also are about five or six converted. No new conversions have taken place at Genlis since I last wrote; but the small number of Christians in that commune continue to glorify God by an irreproachable conduct."

"I cannot hide from you the pain I felt on receiving your letter. I hoped better things of your Society; but I see it is probable that it cannot continue to employ me. If it is the will of God that I be no longer a Missionary, may his will be done, and not mine, for his will only is good."

M. Thieffry, in a letter dated Saulzoir, February 25, 1833, says, "On the first of February I paid some visits during the day, and in the evening we had a numerous assembly at the house of brother Beusart, a Baptist, who is full of faith and love towards God and his children, with whom I was much rejoiced. His family is numerous, and I hope they are all converted—at least near the kingdom of God."

"Lord's day, Feb. 3.—We held three numerous assemblies at the chapel at Parfondval, consisting of from 150 to 200 people. My brother-in-law led in the morning, and myself in the evening. I had in this place many opportunities of speaking of the Saviour: I have much hope of the

* Since this letter was received, a gentleman, who has lately been to St. Quentin, has informed us that a benevolent individual in that town has erected a neat brick building for public worship, of the size above mentioned, which he lets to the people at an easy rent. He has been induced so to do chiefly out of regard to the character of M. Poulain, the pastor of the place. Although those who seceded with M. Poulain amounted in the month of April to but 100, his congregation now consists of double that number; but they are very poor, and can raise but a trifle for him. Should any benevolent individual feel disposed to aid this rising and interesting cause, by giving a donation towards the rent of the chapel, or the support of the minister, it will be gratefully received and faithfully appropriated.

young men here: I spoke to many persons in private who seemed to pay much attention to what I said.

"In the evening of the 4th we held a meeting at the house of my sister-in-law. The Lord blessed us much—several gave thanks with a loud voice. We bade them adieu, and commended them to the grace of God, previous to leaving them on the following day. We arrived at Laguies in the afternoon. In the evening we had a meeting of about forty persons, all Catholics—all were very attentive. The authorities of the commune were there, from the mayor to the militia (Garde Champêtre)."

April 25. M. Thieffry writes: "I gave you an account in my last letter of a journey that I had just taken in the department of the Aisne, during which I was rejoiced and consoled by the truly divine and fraternal love that I found amongst many of the Christians, and by the great number of opportunities and means that I had of announcing the gospel of our dear and adorable Saviour, both to Protestants and Catholics.

"Now, though I have not to give you an account of so long a journey, I yet have the joy to say that I have preached more than fifty times, in more than ten different places, and to congregations, more or less numerous, composed of Protestants and Catholics. It is not yet allowed me to see many souls converted to the Lord by my means, but I hope the seed that has been cast into the ground will not remain without fruit, but that the spiritual dew of the grace of God will descend from heaven upon this ungrateful and sterile soil to fertilize it, that it may produce fruits of justice and holiness, which may tend to the praise and glory of God. I believe I can say that I have been useful to many Christians in leading them out of a state of coldness and spiritual languor, in which many of the Christians of the north are fallen, and in exhorting them to return to the first love that they have abandoned. I pay all the visits that I can. It is on these occasions that the state of persons may be best known, and that things may be said most suitable to their condition."

SUBSCRIPTIONS AND DONATIONS.

SUBSCRIPTIONS.

R. Foster, Esq., Cambridge	1	0	0
— Adams, Esq. do.....	1	0	0
E. Foster, Esq. do.....	1	1	0
— Nutter, Esq. do.....	0	10	0
G. Gotobed, Esq. do.....	0	10	0
— Basham, Esq. do.....	0	10	0
Miss Vines, Peckham,	1	1	0
James Warmington, Esq., Tottenham	1	1	0
— Dupre, Esq. do.....	1	1	0
Mr. Paxton, Berwick-on-Tweed, per Rev. J. Dyer.....	1	1	0
Miss Williams,	0	10	6
Joshua Williams, Esq.	0	10	6
Mr. Luntley.....	1	0	0

DONATIONS.

— Bromley, Esq., Cambridge...	0	10	0
J. Gotobed, Esq. do.....	0	10	0
— Elliston, Esq. do.....	0	10	0
— Delf, Esq. do.....	0	10	0
Small sums from..... do.....	0	10	0
Messrs. I. and E. Heath, Blackman-street	5	0	0
A Friend at Tewkesbury by Mr. Wightman	2	0	0
A. B. do.....	5	0	0
C. D. do.....	5	0	0
Rev. A. Jackson	3	0	0
Anonymous	1	0	0
John Baylis, Jun., Esq., Ponder's End	5	0	0
F. C., by Rev. Dr. Cox.....	2	2	0
C. D. W., per Rev. J. Dyer....	1	0	0
Mr. Paxton, Berwick, per do...	1	1	0

Errata—Herald, No. 2.

For Mrs. Barrywin, read Mrs. Barnjum.
— Rev. Reynold Stagg, — Rev. Reynold Hogg.